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THE MAN A WOMAN MARRIES

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THE WOMAN A MAN MARRIES

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THE MAN A WOMAN MARRIES

By

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This work is dedicated to those men who still accept as their most noble and exacting duties the foundation and protection of the home ; the reverence of personal and familiar obligations ; the relief of human suffering ; the correction of error in society ; the promotion of all effort toward human betterment, social, economic, moral and spiritual ; and finally fealty and homage toward fatherhood, motherhood and childhood, as the greatest aspirations and inspirations of life.

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PROBLEM I

CONSIDERATION IN HUMAN NATURE

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PROBLEM I

CONSIDERATION IN HUMAN NATURE

I

BEFORE proceeding to outline the natural human sexual functions and their influences directly upon the individual in society and indirectly upon bodily development, a few introductory remarks will interest the reader on three great factors in society: wedlock, individualism and character.

The aspects of wedlock come first.

II

My recent book, *The Woman a Man Marries: An Analysis of her Double Standard*, discussed one underlying difficulty: ignorance in women followed by mistaken conduct, chiefly as misguided virtue instead of frank and truthful comprehension of the relations in life.

This present work will address itself to the man in wedlock or seeking to enter it and will give instruction along the lines he requires. Fads will be treated fearlessly because their teachings are suggestive, not scientific, and because truths, so plain that they should elevate knowledge, are in these teachings masked or made salacious. No one will gain from the pages of this book any sexual reaction or degenerate meaning.

It is a pity that much modern literature on marital relations consists in attacks on the institution or appeals to the immoral. They leave the subconscious impressions that marriage is a poor institution and that nearly any other sexual relation is good in itself or better than marriage and may be substituted for it. Many varied and strange types of marital relation of the past lead into the monogamy of the present.

No thinking person can claim that marriage is

perfect. It is quite as perfect as any other human institution. It is capable of development as are all human practices. It is the terminal result of all possible experiments in sexual life—all of which have been complex, difficult and costly experience. Such an outcome of the ages cannot be relegated to the social refuse heap.

Men and women cannot judge wedlock simply because of their own difficulties in it. The fault is usually their own and not that of marriage as a family system.

The history of mankind as a race—anthropology—has one deep foundation of social development: the family—father, mother, children, home. Out of the family came small groups of families, next larger ones making villages. Communication improved and then villages reached the tribal relation, until finally nations, larger and larger, appeared.

Man of modern times is personally and profoundly interested in any mistaken viewpoint as to matrimony, because if the tendency toward disintegration of family ties reaches its inevitable conclusion, one of the predecessors of marriage must prevail. Such a successor can only be a cast-off form of promiscuity out of which the race has grown ages ago—almost in times prehistoric.

Man and woman have definite responsibility to marriage because it is a contractual relation based on the family. In turn the family has a parallel obligation to society equal to the obligation of society to it. If the family personal tie breaks then the family status in society is broken. A detriment occurs to the social order involving man, woman, family, society. This result is foremost for careful thought.

Wedlock is the relation upon which the family unit swings as a noble ship rides at anchor. Wedlock

survives the struggles between personalities which essentially differ and between which discord at times arises. Yet marriage outlives all storms unless the anchor cable snaps through infidelity (in one form or another) and then wreck of the family comes—unreasonable quarrels, separation, divorce.

Monogamy is the highest expression of the marital instinct because it binds the man and the woman as a personal community into the home for the protection and training of the children and for the realization of obligations and interests.

Man and woman cannot too zealously protect monogamy and too jealously repel attacks upon it. A happy wife and mother of six children told me that the best support of a happy marriage is the fixed purpose of life to accept the mate as the only one possible and to cause all others to stand aside and remain apart. This is a very easy formula for happiness. Such elements are personal, as two persons allied in the family structure are concerned.

Social requirements—the rights of society—are pre-eminent over the rights of the individual. Our nation outweighs its states, the states prevail over their counties and cities, and both these over groups within them; next in descending order come the families and last the persons in the families. Security gives precedence of the unit as a principle and over a person, father, mother, children. In social relations the interests of the whole overcome those of the individual. In sexual relations, the same principles apply in that above personal sexual function are the demands of society in common morality and normal propagation. Later in this work will be discussed the defiance of these basic dependencies which the modern teachings and practices of birth-control mean. Sexual relations have a personal side and a sociologic side. One can

not be separated from the other because the latter is an outgrowth of the former.

The subject of wedlock in expanded form will, it is hoped, interest the reader in later pages. These preliminary thoughts are sufficient to associate the general subject of marriage with individualism, as our next introductory topic.

III

Ultimate superiority of the individual is false doctrine. Individualism is a diversion of the sum of the rights of all into the total rights of one. It is an exaggerated extension of personal liberty and nearly becomes license.

Commendable effort toward personal interests may have quasi-selfish interpretation, because it results in acquisitions such as financial credit and stability, professional preferment and influence, vocational success and recognition. The personal equation in all these mental attitudes and accomplishments makes them developments of character toward the one great goal—unity of purpose, community of interest, partnership in effort, complementary relations in all things.

Out of them has undoubtedly grown the marriage relation, as we know it. Complementary relations are deeply yearned for with a being unlike one's self yet closely fitting into one's own personality. If this search is satisfied then there follows partnership in effort, community of interest and unity of purpose and, finally, happiness in wedlock. In other words, marriage is the one state in which the inspirations and aspirations as the finalities of human character are reached.

The undying instinct is for the home within its own four walls surrounded by its contacts with other homes. The home is affiliation in the best

and closest human relations in normal desires, complements, differences, service, realization. Every moral process combines in a social bond the husband and the wife and the children in family, home and country. These associations in almost unbroken series have caused the ascent of civilization. They minimize and subordinate individualism. Warped individualism in this light has as its essential converse well-balanced character, concerning which a few remarks are in order.

IV

Human character has two potent forces and each is referable directly to sex instinct, function and action. The first force, self-preservation, is a preparation for the second. It includes those activities which protect and prolong life, such as fitting attention to bodily health, comfort and well-being and that zeal for attainments which make life more livable, typified by education, training, culture, social and civic development. The second force is self-perpetuation, identical with procreation. Rightly co-ordinated, self-perpetuation—parental instinct—is the real order of progress in ourselves and in the race and is the desire to continue that which has been attained.

The psychology of sex is not only personal but social. The thoughtless human being, perhaps chiefly the thoughtless male, is very prone to emphasize the personal so that the social side is lost. Out of this lack of consideration of the problem in all its factors grows the tendency of the man to gratify himself at all costs and without balancing all accounts, his own with the social order and his own with woman. Such questions of consideration are exactly those which this book will aim to cover.

Yet the sexual character of the male with its assertive attitude underlies the world's progress. Toward the outer world these ties are extrinsic or social and advance the arts and sciences. Initiative is the cause of our course forward, and is one aspect of sexual distinction. The intrinsic or personal items, however, are in the account of the family tie. They culminate in the intention of home-having, home-building, home-protection and the deeper motives of love of woman, as wife and mother, and love of children as the great community of interest.

A proper consideration of sex in the male is that it is the origin of betterments, the directing force of activities in thought and imagination, and the creative impulse in general human relations, all in the outer world. Without the force and initiative of sex in the male the family might never have come into existence.

The instinct of the man to know that the offspring of his mate are in fact his own, led to the family relation. The development of this family union has persisted through all other types of union until monogamy has finally emerged to remain the one safe relation.

The social relation of sex, which the male should always remember, is that the ultimate responsibility is very complex and far removed from incidental gratification. On this point there can justly be no question, and a valid standard of conduct is required.

A young woman rashly said to me, "There is no such thing as love." She was apparently confused as to terms. It makes little difference what we term the sentiment, if only we realize what a potent force and attachment that is from which proceed the greatest of human character processes. Love is the oldest term applied to it and cannot readily be replaced. As a great force it accepts the risks of

illness and often loss of life in childbirth, defiance of danger in disaster for dependents and in battle for the establishment of some great principle—such as the abolition of slavery. Patriotism is love toward one's country. Family pride is another toward home. Self-respect is a love of self. Some one has aptly said that he who has no self-respect has no love of home, and he who has not self-respect and love of home has no love of country.

Home life is the final expression of sex-love, and the human male is at his best in living out this theory. Sexual devotion is a real and motivating force in both women and men. The fault is not with the force but with the humans who do not recognize its meaning, action and products. The chief error is the accent on the personal rather than the sociologic interest. Neither can exist alone.

The personal courage of love considers the risks of incompatibility in marriage due to temperament, character, habits, physical incapacity, mental obliquity and sexual defects. In the world the male through marital obligations meets great responsibilities, added expenses of living, spiritual, legal and moral duties, new difficulties and burdens of parentage. These are the essence of marriage and the normally minded man gives them support. The woman through her sex-love accepts the same problem of life. Into her parental sphere come the close relations of motherhood and the children through the years of dependency.

Thus a comparison of the obligations of sex between man and woman can only be indicated. For happiness both husband and wife must adjust themselves to differences in temperament, disappointment in character (physical, moral, intellectual), variations in tastes and activities and

death of the mate, leaving children to be nurtured and trained.

No two human beings ever duplicated each other. Loyalty and enthusiasm for the opposite sex entrusts all. Mutual love, devotion and loyalty are a recipe for happiness never changed or impaired. No elements of life are deserving of more deep conviction by the average man than these fundamental considerations.

These preliminary topics, wedlock, individualism and character, will be fully developed in later chapters. The subject for our attention now is the natural order of life in biology, anatomy and physiology, out of which must grow a comparison of the sexes, the differences of the sexes and the like.

Biology teaches that all life begins in a cell. The complete cell under our microscopes has an envelope, body, nucleus, nucleolus or germinal spot—corresponding respectively with the shell, white, yolk and germinal spot of the hen's egg. The germinal spot of the egg is the real female nucleus and invisible to the naked eye. The microscopic eggs are individually spheres but when crowded into masses as in the spawn of frogs and fish contact with one another creates various polyhedral forms—a fact of curious interest only. In all high forms of life the female germ-cell is a motionless egg developed to its own maturity in the egg-gland or ovary and by an explosive action discharged upon the surface of the ovary and into the mouth of the egg-duct (*oviduct*) for passage by muscular contractions of its walls into the womb. As the human egg is about a hundredth-inch in diameter and the oviduct nearly four and a half inches long the travel-distance is very great.

The ovum in its passage along the oviduct is bathed in the normal mucus of that canal exactly as are the spermatozoids in the semen. The woman has in each ovary a redundancy of ova by many thousands. At each menstrual epoch as a rule only one ovum is developed but two children at a birth are familiar, and three and four are rarities. Like the spermatozoa the ova vary in health and vigour. From perfectly healthy parents one sometimes sees a puny baby, whereas all the other children have been strong and healthy. One explanation is that the germ-cell of either or both parents entering into the conception was not goodly. Although the ovum is not mobile it is positively alive. Nature cannot procreate except from living parts of the living.

The male germ-cell is also comprised in the same way but its motive action is provided for by a variously pear-shaped or conical head, a short body and a very long tail which by lashing-action propels the whole cell. The tadpole is formed much like it. The head of the spermatozoon is the male pronucleus and is variously sharpened and shaped (polytypical) in different animals. The head is much smaller than the ovum and adapted for penetration, accommodation and union with the female germinal spot. The testicles like the ovaries are the glands in which the spermatozoa develop and from which they are discharged and stored as presently outlined. The male and female pronuclei are commonly of about the same size. The other portion of the egg is nutriment for the offspring. The spermatozoa move $1/32$ inch per second—a rapid rate in proportion to their size. The distance from the vault of the vagina to the ovary in woman is about six inches. Hence one may see their great energy in all animals in which a similar distance is travelled. In women the distance is about three inches to pass from the

vagina into the womb. The rate of travel in the female passage is probably slower than that under the microscope, yet an adult man would have to run about a half-mile at top strength to equal the distance, speed and energy.

The quantity of semen is a large teaspoonful at one ejaculation and contains many hundred thousands of spermatozoa. Many are dead, many feeble, a few deformed, but the majority are healthy, thus resembling the populace of a city. Their life-cycle is a few days. The production of semen in a healthy man is at the rate of once in four to seven days, which is from seven to four times as active as ovulation in woman and is the cause of the greater aggressiveness and frequency of the male in intercourse. From each testicle the semen is passed along a semen-tube (*vas deferens*), exactly as the egg-tube (*oviduct*) passes the ovum, and is stored in the semen sacs (*seminal vesicles*), each holding about a teaspoonful. When these sacs are filled, sexual desire arises exactly as the urinary bladder when full compels evacuation.

Human semen and spermatozoa are delicate and much influenced by heat, cold, drying, dilution and the like, hence when examination is made of its quality and vitality the specimen must be fresh and warm and kept warm on the microscopic stage. Experiments with the semen of lower organisms have shown that it will survive wide ranges of temperature. Such creatures depend on the sun-heat and earth-warmth for life, hence their vitality and viability are relatively higher than ours. The semen as produced in the testicles is like a thin jelly—hardly fluid. It is rendered more fluid by the addition of the secretions of the mucous glands, the glands of Cowper and the prostate gland. It is, therefore, a complex and compound secretion.

The termination of intercourse is ejaculation of the semen high into the vagina against the mouth of the womb. Its viscid state promotes its retention. In some animals it clots and cannot be expelled by the female. The spermatozoa begin their race into the uterus where in woman the waiting ovum lurks. Again we have the purpose of myriads of male cells because in a cavity of about a cubic half-inch they must find and fertilize one ovum a hundredth-inch in diameter. The normal acidity of the vagina neutralizes the normal alkalinity of the semen and thus greatly increases this activity. In the womb the mucus is again alkaline. The spermatozoa die in acid but survive in alkaline mediums.

Under the microscope the ovum appears with the spermatozoa swarming about it until finally one penetrates the ovum-envelope. The more active male cells are the more fit and the more fertilizing.

Although we know so much about procreation we know very little of the absolute life-force beyond the fact that most of its phenomena are chemical, resting on electrical energy in the atom. Beyond this simple statement this work cannot proceed. The living male produces a relatively nonmobile living ovum and the living male creates mobile living spermatozoa. By the union of the two cells very much alive the offspring is produced—in a certain sense much more alive.

VI

Original organized reproduction has both sex-organs in one individual. In single-cell types procreation is by subdivision. The creature moves through a rudimentary muscular system. It assimilates food in the beginnings of a digestive system. It responds to touch, heat and cold through percep-

tion in a nervous system. It multiplies and must have an early form of reproductive system. None of these equipments can be seen under the microscope but these functions are *prima facie* evidence of their existence.

Reproduction by splitting results usually in two, and occasionally four or more, new creatures, duplicating and replacing the parent. Reproduction by one or more spores or seeds also occurs in some primordial cells. The spores are smaller than the parent and this plan definitely indicates a type of sexual balance not yet known.

In plants the two sex-organs are in the same blossom or in different blossoms of the one plant or in the blossoms of different plants. These arrangements foreshadow the animal order. Some worms have the male and female organs in the same creature. The human foetus like all other mammalian foetuses begins as a cell, has a tadpole stage, a newt stage (breathing through gills as a fish breathes) and finally a true respiratory stage through the afterbirth (which is the intrauterine lung) and, when separated from the mother by birth, the child is a lung-breather. In the cellular stage its food is absorbed directly from its surroundings. Biologists call the rapid development from the cell to the matured offspring "the ascent of the genealogical tree."

As in the worm so in the human foetus the male and female organs coexist and the sex of the foetus is difficult to name until quite late. By the twelfth week of intrauterine existence the sex distinctions are definite for a scientist (embryologist), at the fourteenth week for a careful student and by the sixteenth week for a layman.

In human beings there are rudimentary remains of the double-sex arrangement in early foetal life. A

small pocket at the base of the penis is the male uterus—without function. The clitoris in woman is called the feminine penis and duplicates that of the male except that it is very small and has no urinary canal in it. Each sex has analogous glands for lubrication during connection.

The development of both sex-organs into adult life in one individual is a monstrosity. These beings rarely procreate at all and never are they able to alternate the father- or mother-relation. As a rule, at autopsy such persons supposed to be males or females are found to be of the opposite sex.

The male sexual organ in all creatures among which copulation occurs is specialized to penetrate and deposit the semen in the female. Such an organ is possessed by all birds, many reptiles and higher forms of animals. In worms the male end unites with the female end for reproduction.

The female type of organ in the same order is a canal to receive the copulating male part, carry the deposit of semen, and provide for fertilization and growth of the ovum or ova in muscular pouches or pouch known as the uterus in woman.

The testicles are the essential male organs. All procreative physiology proceeds from them. All secondary features distinguishing the male from the female appear as the testicles mature. If we class these male distinctions as activities and the female characters as passivities, we see that the spermatozooids and the ova have the same general relation in a uniform plan in each sex in conformity with the quality of the products of its sex-glands.

The ovary is the essential female sex-organ and physiology of that sex proceeds from it as the origin of female parentage. Other developments of ovarian function mark off the female from the male. The quiescent status of the ovum foreshadows and

typifies the same relative quiescence of the female economy.

Therefore among creatures indulging in copulation testes and ovaries exist and differentiate the sexes in reproduction. Removal of the penis in a boy or of the uterus in a girl does not halt development into man or woman. But loss of testes or ovaries unsexes and produces a midsex exactly as in animals.

Girls and boys are closely alike until testicular and ovarian functions manifest the oncoming mature being. Old age with both external and internal sexual organs quiescent in each sex repeats the evidence. Old men and old women while similar are never duplicates: the impress of the secondary influences of testes and ovaries persists.

The universality of the sex reproductive scheme of nature is treated in more detailed fashion in *The Woman a Man Marries* under biology and physiology. Sexual development and activities are traced from the lowest to the highest creatures. The basic uniformity of plan is made clear. Under primary and secondary sexual functions are fully discussed the influence of the essential sexual glands upon women and men.

VII

Many contributions on the relations of the sexes make it unnecessary to discuss here the superiority of one sex over the other or, conversely, its inferiority. If such arguments led to any result whatever one could profit. If in these discussions a remedy for the supposed differences could be supplied so that equality of sexes could be reached one could acknowledge benefit to the race. All this effort is worse than time lost, energy misused and thought dissipated in confusion, because there is no such thing, from a

scientific standpoint, as superiority and inferiority of one sex.

Biology can not recognize such a distinction. Both sexes are co-ordinated and correlated in propagation. There is no substitute for sexual function in reproduction. In one form or degree sex is universal from early forms so simple as to cause wonder how they function, to late forms so complicated as to cause reverence at their refinements and efficiency.

Physiology cannot accept superiority and inferiority because the bodily processes in male and female are equal. Longevity is not an unerring guide. If the toll of bodily energy in sexual life were not equally levied then that sex playing the larger toll-fees would be the shorter lived. If we except a scattering few examples, chiefly among insects, in which the female dies after laying her eggs and the male dies or is killed by the female after sexual congress, the two sexes are equally long lived.

Life insurance tables, like all other statistics, mislead unless carefully interpreted. They show that women outlive men, not because of inherent vitality, resistance to disease or tenacity of life but because the risks of vocation, war duties, colonizing enterprises and the like, all rest primarily on the men. England is a manufacturing, maritime, warlike, colonizing nation. At the end of a century of unending activity along these lines, women in the British Isles outnumber men by more than a million but through these factors and not through longevity.

A more determinative comparison of the sexes is on scientific specialization and adaptation. Dispassionately science—biology and physiology—regards the sexes as "specialized," namely, set apart with special bodily activities. Neither sex can possibly perform the sexual processes and relations of the other nor displace the other in

reproduction. In other words, procreation does not occur without the union of male and female elements. Into the new creature each such element enters equally.

The female product is the egg, as seen in birds and reptiles of naked-eye size, or in mammals of microscopic size. The male cannot develop this egg because the female is sexually specialized for that purpose.

The male substance is the semen in which live the male elements, the spermatozoa, a Greek word meaning the "semen creatures," and applied before actual functions were fully known. The female cannot supply the spermatozoa because the male is sexually specialized for that purpose.

Fertilization of the female egg is variously accomplished in nature and space permits only distinction of these basic facts in the higher orders. Works on biology will repay reading about reproduction in its development. Grouping of the general physiology is worth stating: the simplest cell subdivides into offspring or produces spores which grow into the young, the lower orders have the male and female organs in the same creatures and the plants are similarly arranged, but higher orders have great anatomical and physiological distinctions. In many high planes of life fertilization of ova occurs without sexual coitus. Sunlight, air, warmth and superabundance of food in the immediate environment provide for life quite differently from the embryo growing in female mammalia. The female fish usually deposits her eggs in a nest at the bottom over which the male swims, fertilizes the eggs and, thereafter in some species, protects them more than the female. The male frog clings to the back of the female and impregnates the eggs during their deposit in a nest by the mother.

In all really higher forms, which are the terminal types of creation, true copulation occurs. The ovum remains in the female, is impregnated there, grows there and reaches a capacity of independent existence before its discharge into the world (birth) to begin its own life. This is the great sphere of specialization in the mammalian female.

Thus in addition to these restrictions for each sex the female of all mammals harbours, protects and nourishes the offspring within her body from the moment of conception to the moment of birth and thus vastly extends her specialization. As it is the chemical and nutritional characters of her blood which supply foodstuffs for the offspring the call upon her body is only indirect. The foetus grows of its own power of life imparted to it by the fusion of the female and male cells. Neither sexual cells of itself can possibly grow into the offspring in any higher forms of animal.

The mother's blood never passes through the baby but along channels separated by a marvellously thin membrane through which the chemical requirements are exchanged. This method is the same as that in our lungs, which provide oxygen to enter the blood for nourishment and repair and abstract carbon dioxide to prevent poisoning of the body. In no sense do the muscle, bone, nerve of the mother directly enter the baby. It produces its own body exactly as the mother sustains her own—by chemical processes through energies inherent in itself.

Allied to and extending beyond this absolute specialization of the mammalian female is the nursing of the new creature for a variable period. In our domesticated animals the nursing period is relatively brief chiefly because when compared with the human infant the young of animals is a very


independent creature. Our offspring is at first dependent whereas the offspring of animals is physically precocious in comparison.

VIII

Out of specialization in biology and physiology must grow, in human social structures, another relation, called adaptation. It is as absolute as specialization but is so involved in it as to be very difficult of distinction from it. Adaptation is in a sense extrinsic or external fitness and capacity as compared with specialization, which is intrinsic or internal fitness and capacity. One depends largely on the other.

How does adaptation affect the human family ?

The male because of his relative freedom through his specialization is the guardian, producer, protector and supporter. He escapes the limitations imposed by motherhood. These activities are circumstantial and essential and by no means expressive of superiority. They are circumstantial because they are the product and the requirement of environment. The man did not produce them. They are his lot or share in the body-social and the body-politic. Society must subdivide all responsibilities because only part of them can be carried by man or woman alone.

The female because of her unequivocal specialization in reproduction—ovulation, conception, parturition, nursing—has an equally essential adaptation for totally different endeavour. Although so diametrically different from the adaptation of the male it is not inferior and is indispensable. It is not superior because his responsibilities are also indispensable. Each is complementary of the other and therefore equally important. 

Sociological requirements are fulfilled by sex only

commensurately with the adaptation, for that portion of life-duty which each sex may best perform, first to the sex itself and second to the race. These fulfilments arise within specialization.

Warm-blooded animals which suckle their young are in the highest class. The production of milk imposes maternal traits which are absent or dormant in the lower creatures. The devotion of the suckling female to her offspring induces protection of the young even to her own death. This much for the nursing mother.

Now for the offspring. The superior or specialized food comprised in milk has a great adaptation for growth because milk is prepared by the living cells of the mother (technically "secreted"). Only warm-blooded creatures possess the necessary chemical energy in life-processes to secrete milk. Among cold-blooded orders milk is never produced as the primary nourishment of the young.

The mammalian female has two supreme functions. One is the development of her offspring within her body until the time of birth in due course and the other is the enrichment of her offspring by milk secreted by her body. The touching dependence of the human baby is one of the great sources, if not the sole source, of altruism, self-abnegation and self-sacrifice in the normal woman, who normally suckles it.

IX

Biological and physiological distinctions between the sexes have been already sufficiently outlined. Out of these characteristics grow others. Scientifically all qualities of the male and female are one co-ordinate whole. Thus it follows that any single quality is only one part, separable from the whole only with difficulty and never totally.

Specialization and adaptation disprove superiority or inferiority. In economics, however, there is a tendency of one sex to be more successful than the other and yet this difference may very well be referred back to adaptation. In household matters the woman excels the man and in commercial work the opposite obtains.

There are anatomical differences between man and woman worthy of statement. The bones of woman are smaller and all muscular attachments not well defined. The chest is shorter and deeper. Because of the space required by the growing baby, women are chest-breathers. The pelvis is wider and flaring, making wide hips, narrow shoulders, a waddling gait, and thighs and buttocks proportionately large. The capacious pelvis gives space for the growing infant, which finally fills much of the abdomen and pelvis.

The skull of woman is smaller and lighter and all the bones are less massive. Hence her weight is nearly 10 per cent less than man's—in general figures. Her skin is smooth and less hairy. The hair of the head is more luxuriant and less apt to fall out.

Her muscles are long-bellied, with flowing outlines rather than prominences. Her shoulders are drooping, giving a long neck and graceful bust. The voice of the male is deep and heavy—woman's high and light. All bodily processes are slightly slower in woman. Scientifically the reason for the smaller female is that excess of calcium salts in the food used by the male for his own bodily processes shall be ready in the female for developing the embryo to maturity and birth.

These functions are based on calcium compounds and their reactions. The calcium compounds are

used largely in bone production, growth and development, and after sexual maturity have an important relation to the sex glands in both sexes, especially in menstruation, ovulation, procreation and the bones of the foetus. Pregnant women whose food is not rich in calcium salts or not well assimilated, lose so much calcium from their bodies that their teeth soften and decay.

Smaller women are the most fruitful and commonly make the best mothers because of the larger calcium reserve for procreation, as compared with the smaller reserve in large-boned, massive and strong-muscled women.

Elsewhere¹ I have pointed out that there are intersex human beings exactly as in birds and animals. Men of this class are much less numerous than women (a fact which is not easy to explain). They lack grasp on affairs, accomplishment and initiative. The women are not distinguished for maternal instincts, love of children and devotion to home. Naturally the normal man and the normal woman despise these midsex persons. The normal man is attracted by the normal woman and the normal woman by the normal man—neither has much appreciation of the “neuter-group.”

XI

In the mind and nervous system new characteristics are apparent. There have been many useless discussions as to the differences between the brain of man and woman. Superiority of man's cerebrum has been asserted because of greater size and weight. Several general scientific facts are to be remembered. The complexity, development and refinement of a human brain determines its quality and not its bulk or weight alone. The brain of Daniel Webster was

¹ *The Woman a Man Marries*, pp. 63, 64.

among the largest of modern men but it was also a highly convoluted brain. The brains of many insane are large but defective and only simply convoluted. The proportion of the weight of the brain to the weight of the body is important. On this basis the weight of most women's brains is equivalent to that of the average man, who weighs easily ten per cent more than woman.

The relation of primeval man to social progress is explained in Problem II of this volume but the following observation about the brain of one of them—the Neanderthal man—as compared with that of modern man is very illuminating. Tilney¹ states that the brain of the Neanderthal man from the skull found near the village of La Chapelle aux Saints, France, in 1908, was really larger than the brain of any known human race, but was much inferior to the modern human brain because of imperfect development. The frontal region shows marked concavity instead of convexity and is much less developed than in higher brains. The speech and hearing centres are well developed, but the whole frontal region is flatter than in modern man. The brain is better than that of the Piltdown or ape-man, as recorded in flints and industries with which they are accredited.

The nervous system of the woman is less stable than man's, corresponding with her other lighter organization. Women have more seizures of weeping and other nervous breakdowns than men. Her mental processes are quick and intuitive. She reaches the same conclusion as a man but rarely can describe her steps or processes. When the man by deliberate reasoning reaches the same result, the two paths have converged into a common highway ; but

¹ "The Evolution of Mind : The Brain of Prehistoric Man," *Bulletin of the New York Academy of Medicine*, August, 1927, pp. 499-500.

if they do not reach the same goal then dissension begins and may reach very embarrassing bitterness.

Women are much more susceptible to impressions from external surroundings and relations. Certainly the two mental processes (susceptibility and intuition) are related and similar in source and expression, and are regarded as definitely correlated and of kindred origin. Because influenced by external circumstances women develop their intuition—as already described—whose rational processes they cannot explain or justify but whose results are often accurate. They are more sensitive and more readily disturbed than men. The origin of this peculiarity is that protection within the home has led to a subconscious demand or receptive faculty which, if not satisfied, arouses at least disappointment and at times resentment or reprisal.

From both susceptibility and sensitiveness proceed enthusiasm at pleasure and depression at unhappiness, typifying woman's standpoint.

A very important consideration by the average man is these very differences in mentality. To his sound reasoning must be added fair judgment and firm decision to avoid discord. A man who marries without realization of these problems is equipped only in part and invites difficulties.

Creative faculty and artistic taste are probably about equally divided between the two sexes, classing under taste art, music and analogous activities. Up to the present time, however, the greatest innovators and creators have been men. Nevertheless we must again admit that the capacity of the average woman for the beautiful, æsthetic and elegant in home decoration or in personal adornment exceeds that of the casual man. Surely one of the great conservative feminists is Key, who, while strongly supporting the feminist cause, is so broad-minded as to see both

sides. She says that many women are active in invention, without an epoch-making invention. Women's constructive ability is not prominent; they have not created a philosophic system, a new religion, neither a great musical work nor a monumental building, neither a classic drama nor an epic. The application of the work of others is woman's forte, without reflection on the sex. For example, while there are no great women playwrights there are perhaps more great actresses than actors. Great susceptibility, sensitiveness, perception, and expressiveness, count much in the mentality of the player interpreting but not in originating unless the creative faculty is present.¹

The absence or dominance of the creative effort is not a limitation but a quality. Perhaps this qualification is the product of both environment and instinct. Men, continuously within home surroundings and equipment, would rapidly develop similar aptitudes. The number of decorative experts among men is very great. The development of untold numbers of improvements in business produced by men in the midst of that environment could not be described in a single volume. Women in business activities from time to time show their fitness undoubtedly through the influence of that environment and a different form of adaptation. Key continues by stating that women have acquitted themselves in mathematics, astronomy and physics (exact sciences in which they might be expected to fail), and that several centuries of new environment are required for a positive comparison of woman and man.

There are obviously two fallacies in her statements. First—the actual fact is in the first part of her argument. Women have not been initiators, investigators or pioneers. Women are the con-

¹ *The Woman Movement*, 1912, p. 45.

servative sex. Conservative persons are not gifted in progress, investigation and invention. This is a normal limitation, not a disqualification and not a reproach. The second fact is that much of man's initiative has been evidenced against opposition, as in religion and politics : certainly very little of it has had encouragement. Men in commercial lines have innovated much to benefit commerce in every phase. Women, who in home economics are as deeply involved as men in business, have invented little to benefit the home equally. The sewing machine, for example, is a man's product. These conditions amplify only a peculiarity, not a failing and not a deficiency.

Under the nervous peculiarities of women one often hears discussed her capacity to bear pain in childbirth. Redemption and oblivion of this pain lie in maternity. Pain in gallstones, kidney stones, local peritonitis and general peritonitis is as great as that of childbirth. Men and women bear it either with equal fortitude or equal cowardice. Normal childbirth seldom if ever causes shock. Contrariwise, these conditions always show shock, varying from mild and brief to severe and prolonged and occasionally fatal types.

I have had women who have had children and then one of these painful diseases admit this truth. To the intense pain of these diseases must be added steady and profound depression in the breakdown of kidney and liver functions, as examples. If pus is present blood poisoning is produced, which adds to the effect of the pain. Hence this suffering leads to shock. Contrariwise, normal pregnancy is a physiological status without depression or sepsis and normal childbirth is not followed by surgical crisis, commonly called shock.

It is almost inconceivable that one sex differs

greatly in constitutional pain-sense and self-control under suffering. Our men on the battlefield bear agonies without flinching—whereas women flinch from the battlefield itself, independently of deaths, wounds and disease.

All these questions are answered by immutable scientific facts in biology as physiology: differences and distinctions, not superiority or inferiority in specialization and adaptation. This point of view is sounder than the claim of superiority in either sex.

The offspring has a common origin from both parents. The difference in intellect is one of development in environment and adaptation to environment. In other words, the man who has a special vocation, trade, or art thinks along its usual activities. The man because he is in the outside world gives to most problems an approach from that standpoint—not away from but more or less independently of the home. The woman in the home and among the children does essentially the opposite. Hence, through the predominance of these relations, predominance also of mental processes—almost limitation of such processes—must occur and be ever present.

Men and women must know that such divisions are not absolute, and that correlation is pre-eminently required for happiness. Great minds learn most from those which differ from themselves, and usually the midground of average judgment between two absolute and opposing opinions is the real fact.

XII

Another factor in intellectual differences is the secondary action of the sex-glands on the bodily and nervous economy as already seen. Those who doubt this fact must explain why removal of ovaries or

testes in childhood creates a midsex type—physically, sexually, intellectually and nervously. The masculine woman and feminine man show varying changes in sexual function. These phenomena prove the tremendous meaning of the sexual system to us as members of the animal kingdom exactly as they mean the same thing to the other animals themselves. The male and female are, as in physical relations, balanced and complementary in intellectual relations. The one is as normal and essential as the other.

The female attitude is, like her ovum, attracting to herself, altruistic, hesitating, conservative, negative or reserved, intuitive rather than rational, sexually sensitive and often without carry-through force, even to peace-at-any-price.

The male type, like his spermatozoa, is self-acquisitive, positive, active, judicious, rational, forceful to carry through even to combative effort, and sexually less sensitive. Toward sex relation, he is not conservative, and accepts it as natural and normal. The female—too often—has an artificial modesty which is damaging to marital happiness. The policy for the husband in such cases is consideration. Husband and wife both need instruction from a fine physician.

In sports and athletics we see the same sex-distinctions. Males elect vigorous, adventurous and outdoor contests. Females even in outdoor life prefer the less competitive. They are apt and active at dancing.

The influence of each sex upon the other is collectively a correlation, an aptitude for the one to perceive and meet the needs of the other, as the social order demands. Anatomically and physiologically the woman is definitely female, and positively a feminine intellectual, and the man is

physically and functionally a male, and indubitably a masculine intellectual.

As in anatomy we have monstrosities in the sex organs gone astray in development, we have men with female intellects and nerves, and women with male brains and nervous systems. No superiority of one over the other exists, but rather peculiar misplacement of the same qualities of mind as already outlined.

It seems futile to declare as feminine those collective activities of nations at peace, when necessarily all energies and thought are directed and expended in educational, religious, professional and commercial pursuits. The reason usually stated is that the home-relations of woman are purely educational, moral, religious and peaceful. The pursuits are rather those of self-preservation and sustenance of life. Let war or the danger of war strike the same community, and the whole picture changes, especially in these days when whole nations must fight. The entire activity is toward self-protection and defence of life personal, life familial, life politic and life national.

Yet that the opposite sides of these concepts may be stated for instruction, Morley¹ attempts to show an interchange of intellectual characters between the sexes and elevation of each. The thoughtful reader will see at once that an obvious underlying fallacy in such reasoning is that the intellectual differences are regarded by such writers as productively greater than they are among men and women as separate beings and as collective groups.

My own opinion is that the sexes—rightly instructed and guided—move together and coordinately in strict accordance with environment, peace and production, war and disaster.

¹ *Life and Love*, Fourth Edition, 1903, pp. 204-206.

XIII

The scientific relations in biology and physiology introduce reciprocal relations—largely sociology. The savage in semi-promiscuity has several wives, probably on account of the long menstrual disabilities. The rapidity of his own semen-production so subdivides the woman's month that his short cycle sooner or later so matches her ovulation that conception must occur. Then pregnancy directly in physical order, or through tribal custom, forbids intercourse. Hence these results of both menstruation and impregnation lead to polygyny—when the biological side of nature is not known, as of course is the case among savages.

In civilized life monogamy is the rule and is now practically universal. Extreme feminists claim that procreative finality must be the woman's. A very pretty theory—but here are its limitations. Woman does *not* know when she is ready for impregnation in order that at that one time she may seek and accept sexual congress. Also woman does *not* know when she is pregnant until after at least *one* and, more commonly, *two* periods have been passed without menstruation. Scientific efforts are being made to determine from studies of secretions and conditions of the vagina when this moment of readiness for impregnation occurs, but insurmountable social difficulties prevent tests before the marriage bed. The plan is almost amusing because so well nigh impossible. Such schemes will never be acceptable to either woman or man—if lovingly constituted.

These circumstances decide the usual frequency of intercourse among human beings. The long cycle of the woman may be made a balancing factor for reasonableness in all senses. On the other hand the stimulus of each sex upon the other is a source

of nervous stability. Excesses lead to inflammation of low grade—usually inflammation of the vagina in the woman and of the prostate gland in the man, whereas considerate sexual harmony leads to proper poise, mentally, nervously, physically.

These are all questions of great importance for consideration, and the thoughtful foreseeing man learns, comprehends and obeys these principles.

XIV

Sexual incompatibility is the rock on which many homes are broken. There is a contrast between mere passion and desire as tempered with common sense. The female has her cycle once in four weeks, and the male has his once in four days—approximately. There is easily attainable a high-minded physically and mentally well-poised balance. Indulgence as a personal act balances with social relations growing out of indulgence. Intercourse is not solely a personal issue.

My former book, *The Woman a Man Marries : An Analysis of Her Double Standard*, instructs women as to one phase of human error in personal misconceptions of sex. This book marks the man's basic error : lack of consideration of sexual problems in addition to and above mere intercourse.

Individual and mutual risks in wedlock introduce personal and correlated rights. It is well to state them here in preparation of more minute consideration later.

The question of the man's consideration is answered by the well-being and interests of the wife. Self-indulgence is not the primary consideration. Sexual physiology is not the same as sexual excess. On her side the woman must balance her own with her husband's physiology. Indifference to sexual contact is by no means the standard action. The

difference between her own slow and long cycle and his active and short cycle must be settled and must be adjusted—but not by the arbitrary desires of either.

The great task of the man toward the woman is to temper sexual contact with love and consideration, to grasp the greatness and force of love in its far reaching influence throughout all family relations and its departure from coarseness ; to recognize the measure of health in regular temperate sexual function in both sexes, and to realize the proportion and relation between sexual physiology and personal happiness and racial good.

The succeeding chapters of this book reveal the definite relations in sexuality between the man and the woman as individuals and between them and mankind. This work elevates sexual function and its gratification above false modesty and useless shame on the woman's part and above mere sensuality and loose degradation on the man's part. Let us proceed accordingly to our next problem : Consideration in Social Progress.

PROBLEM II
CONSIDERATION IN SOCIAL PROGRESS

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PROBLEM II

CONSIDERATION IN SOCIAL PROGRESS

SOcial Development was discussed in *The Woman a Man Marries*. The factors of this problem affect the man and the woman. The one cannot be very well isolated from the other in any relations.

Social progress presupposes a starting-point in civilization from which by deduction or by records mankind has proceeded.

II

Records are written and natural. Written records do not go far back of the Christian era in consecutive documents but drawings in caves recently discovered like natural records demonstrate the antiquity of man and his rather satisfactory civilization even at very far-off times.

Natural records are human skeletons and parts of skeletons in geologic formations, whose age is estimated by the geologic era and the years elapsed.

With the skeletons are household and horticultural utensils and weapons for fighting and hunting. Man of those days left handicraft records as authoritative and descriptive of his status as any story. These utensils, tools and arms cannot be misinterpreted, whereas ancient writings are not incapable of erroneous translation.

Social history must include the antiquity of man. From discoveries during the last ten years explained by geological environment in layers of the earth's crust of known age, the following facts are accepted as to the antiquity of man, his brain development and his social life.

According to Osborn¹ the fundamental discoveries in the evolution of man, during the last decade, indicate an antiquity of at least a million and a quarter years.

Social standing of early races is indicated by the weight and complexity of their brains. When a skull is found the cranium is filled with soft material which hardens into a cast and then shows its features for comparison with modern brains.

On general features of primitive brains Tilney² observes that the Dawn Man of Piltdown, followed by a number of primitives and later by the Neanderthals, left utensils and flints. The Neanderthals made far better implements and dispossessed the beasts from caves and became cave-dwellers, founding a sense of possession which forms our moral code.

The first experimental period was closing when the Cro-magnon race appeared in Western Europe. They were the first representatives of *homo sapiens*.³ They have been called the Paleolithic Greeks⁴ because of their carving and drawing of many living and extinct mammals, birds and fish. No specimen of Cro-magnon brain is known. An endocranial brain cast, however, obtained from Solutrean contemporaries (the Great Mammoth Hunters of Predmost), shows that the level *homo sapiens* had been reached.

Into Western Europe, Neolithic man⁵ came next. He introduced practical utilities ; substituted science for pictorial magic ; discovered agriculture ; may

¹ " Fundamental Discoveries of the Last Decade in Human Evolution," *Bulletin of the New York Academy of Medicine*, August, 1927, p. 513.

² Symposium : " The Evolution of Mind, The Brain of Pre-historic Man," delivered before the New York Academy of Medicine, April 7, 1927, *Bulletin of New York Academy of Medicine*, August, 1927, p. 499.

³ Thinking man.

⁴ Ancient Stone Age Greeks.

⁵ New Stone Age man.

have had propitiary rights for crops and hunting (as the Cro-magnon did) but he domesticated animals and assured his food supply and became a landholder. These were long steps in civilization. His need to defend claims and assert rights extended itself to the Bronze and Iron Ages with their rugged offensive mechanisms, and ultimately extended itself into historical times. It has created the armed camps of ancient, medieval and modern civilization.

These brains demark man of that age as above our anthropoid apes and demonstrate advance in self-betterment. Speech means free comparison and development of ideas. Utensils mean domiciliary and agricultural aptitude. Flints mean implements for culture, hunting and fighting.

III

The use of fire proves possession and improvement of implements for attack, defence and sustenance through hunting and farming. Hunting directed attention to young animals and thus domestication arose. Human beings always admire young creatures. MacCurdy's¹ notes on this subject are instructive. Of seventy remains in Neolithic lake dwellings, at least six were domesticated: the dog, horse, ox, sheep, goat and pig. Most numerous are the ox and red deer, equalling all others combined. Pittard and Reverdin assert the first five domesticated animals in Neolithic pile-village of Lake Neuchatel are the ox, hog, dog, sheep and goat, the first three being the most numerous. All five occur in the lowest level at Auvernier and arrive, therefore, at the same time. The horse was neither domesticated nor hunted as game on Lake Neuchatel.

Hand implements in gardening with domesticated

¹ "Human Origins," *Domestication of Animals*, 1926, Vol. II, p. 149.

animals evolved farming, and both required plants. MacCurdy¹ shows that primeval man used plants for food, preferring those he could cultivate, garner and store. Pile-dwellings preserved substances that otherwise would soon decay. Heer, Neuweiler and others, list 200 prehistoric plants and 170 from Switzerland alone. The most important are wheat, oats, rye, barley, flax, grape, strawberry, apple, pear, etc. Many were domesticated in the Neolithic period. Wheat, the common cereal, had three varieties and barley two. The Neolithic textile was flax (*Linum Angustifolium*), which still occurs spontaneously in Mediterranean countries. Hemp was unknown. Wool may have been a textile since sheep are among Neolithic domesticated animals.

Neolithic milling stones are abundant, in lake and land villages, consisting of a compact gritty flat stone and a small hand-stone. Both are worn by usage. Grinding was the work of women. In the Neolithic necropolis, near Worms, the milling stones are in female graves. Loaves of bread, without yeast, have been found in Neolithic lake dwellings.

IV

As fire and utensils in the cave dwellings indicate activities, so lake dwellings represent abodes later and higher than caves. Undoubtedly family life had also advanced.

Utensils and materials in graves of women and the remnants of pile dwellings in certain lakes of the world show simple homestead construction and establish early customs which foreshadow modern life.

Sex relations led to alliances which foreran and finally developed into marriage and the home. We

¹ *Loc. cit.*, p. 154.

may never learn all details of this development but it is true that these relations always have existed and always will exist, usually producing common good.

Owing to the fact that among primitive peoples motherhood is always capable of proof whereas fatherhood was much more a matter of supposition and frequently not capable of proof, the earliest organization of society was matriarchy—nominal control by the women. The chief reason was inherent in inheritance of the family, clan and tribe type, based on definite relation of child and mother. As the sexual bond became more definite, paternity became less questioned and thus the influence of the male began to increase and led to slow transition to patriarchy—nominal control by the men. Inheritance then was either through the mother and the father or by slow development up to our modern times through the father only.

In patriarchal development marriage was a civic contract rather than a religious ceremony. On this point Lowie¹ says that generalizations are dangerous. With few exceptions matrimony is not so much a sacramental as a civic institution, often binding not individuals but families, especially in marriage by exchange and by purchase.

In both a girl is an asset which her family will not surrender without receiving adequate compensation. Lowie uses the term "asset" instead of "chattel," meaning correctly that the girl is a productive element in her family and not a piece of property.

Methods of wife-getting contain at least four general types in patriarchal society: by capture, by purchase, by inheritance, and by consent.

In such forms of marriage, after all, the condition of the women was by no means as bad as many feminists endeavour to impress on the community.

¹ *Primitive Society*, 1920, Vol. I, p. 17.

On this fact all leading authorities in anthropology and ethnology agree.

Marriage by capture, in a number of transitions, is a war-like depredation or a wild adventure, but the vast majority of the unions were within the tribe not on the basis of capture but of exchange, purchase or consent. Thus monogamy always coexists with all other marital alliances, and better forms of mating occur among strange customs such as capture: again the radical and the conservative, with all odds favouring the conservative. Marriage by capture was probably never a final policy but rather an attractive symbol. Capture of brides within the tribe would have caused fights and disagreements. Marriage was often a family-to-family affair in contrast with a person-to-person matter, hence feuds could originate involving near and remote relatives. Force in love-making is never generally permitted even in simple societies.

Judging from the consensus of missionary and scientific opinions, where marriage by capture exists the better women—the chaste—must be secured by other customs. Capture is allied to rape. Both use force, which no people ever formally originate or support. Capture of women of a neighbouring tribe is exogamous activity—rudely securing a mate outside the territorial, social and political relations of the group of the man. Such capture would be an act of war or individual depredation or reprisal. Endogamous capture—namely within the man's political, social and territorial group—would be close indeed to rape, perhaps doubly more so than the exogamous type. For the woman personally there would be no choice between them. The fact that force in any form has never had full recognition

is proof of the profound influence of woman on customs.

Physical contests and prowess between suitors are known in some semi-civilized peoples. Plays of bride-capture are acted, typifying possession of the woman but not involving possession except that legal within the tribe.

VI

According to anthropologists sexual communism—generalized promiscuity,—meaning sexual congress of unlimited scope among *all* adults, hardly exists. Without reference to blood relationship it is incest, which nearly all human societies have instinctively and ultimately disapproved. Hobbes¹ shows examples of peoples among whom unnatural sex relations, chiefly incest, were accepted, if not approved. Yet other and better forms of sexuality co-existed with it and mark progress upward. Without any kind of marriage, already customary though rudimentary, it would be adultery, as we should denominate it. That promiscuity has never been the usage is almost without notable exception. Morgan² takes the opposite stand. His facts may not be complete, his premises not sound and conclusions not final, but whereas these doctrines must be accepted for modern though very primitive peoples all evidence deduced from modern primitives is not conclusive as to primeval mankind.

The studies of Morgan are, based on words meaning a wide range of marital and familial relations, customs and rudimentary laws. Such data are accepted as the best internal evidence and carry their own proof.

The evolution of the family is tabulated by

¹ *History of Morals.*

² *Ancient Society*, 1878, Part III, Chaps. II-III-IV.

Morgan.¹ The stages are theoretical but probably nearly final. "I. Promiscuous Intercourse; II. The Intermarriage or Cohabitation of Brothers and Sisters; III. The Communal Family (First State of the Family); IV. The Hawaiian Custom; Giving V. The Malayan Form of the Classificatory System of Relationship; VI. The Tribal Organization; Giving VII. The Turanian and Ganowanian System of Relationship; VIII. Marriage between Single Pairs; Giving IX. The Barbarian Family (The Second Stage of the Family); X. Polygamy; Giving XI. The Patriarchal Family (Third Stage of the Family); XII. Polyandria; XIII. The Rise of Property with the Settlement of Lineal Succession of Estates; Giving XIV. The Civilized Family (Fourth and Ultimate Stage of the Family); Producing XV. The Overthrow of the Classification System of Relationship and the Substitution of the Descriptive."

Morgan² makes these observations as to promiscuous intercourse. Man in this condition could scarcely be distinguished from the mute animals: ignorant of marriage and living probably in a horde, he was a savage, of feeble intellect and a feebler moral sense. The lessening volume of the skull and its increasing animal characteristics, as we recede from civilized to savage man, indicate inferiority. The earliest representative of the species must be very far below the lowest savage now living upon the earth.

In considering the consanguine family, the Malayan system of consanguinity and the consanguine group, as later developments of promiscuity, and as furnishing suggestive proof of it, Morgan says

¹ "Systems of Consanguinity and Affinity of the Human Family," *Smithsonian Contributions to Knowledge*, 1871, Vol. XVII, p. 480.

² *Loc. cit.*, pp. 500-502.

that the consanguine family has the mark of this antecedent state, in recognizing promiscuity within defined limits and in pointing to a worse condition, against which it interposed a shield. There were tribes known to the Greeks and Romans who are represented as living in promiscuity. Among them were the Anseans of North Africa, mentioned by Herodotus,¹ the Garamantes of Aethiopia, mentioned by Pliny,² and the Celts of Ireland mentioned by Strabo.³

The latter repeats a similar statement concerning the Arabs.⁴ Morgan grants that "Promiscuity may be deduced theoretically as a necessary condition antecedent to the consanguine family, but it lies concealed in the musty antiquity of mankind beyond the reach of positive knowledge."

VII

In the studies of brains a dividing line is met between the brains of intellectuals and nonintellectuals. The brains may have similar size, weight and proportion to the body-weight but the surface infoldings are more numerous, complex and deep in the intellectual brain. Such markings are called convolutions and increase the surface of the brain, close beneath which are the brain-cells. These small bodies or cells are the sources of thought, memory and other activities of mind and of sensation, motion and other nervous functions.

Between any modern and primitive brain the same but a wider difference exists because all the ages of intervening and increasing culture have improved the brain, which accepted, employed and augmented the culture and created the anatomical and rational differences between primeval and

¹ Lib. LV, c. 180.

² Lib. IV, c. 5, 4.

³ *Nat. Hist.*, Lib. V, c. 8.

⁴ Strabo, Lib. XVI, c. 4, 25.

modern brains. The frontal lobes or reasoning areas are deficient in prehistoric brains.

Familial development through parental instinct has always been in advance of other types of civilization. There must have been, however, an animalistic stage out of which the said progress occurred—in which any adult male would be accepted by any adult female for sexual embrace. Otherwise one must suppose a sexual status imposed on primeval man rather than procured by him out of experience and parental instinct toward his mate and offspring. Often rude and crude, this instinct must have been positive among low-grade historic tribes and prehistoric peoples.

Inasmuch as all other varieties of sexual life have been tried it is unthinkable that promiscuity in primeval man was the only sexual alliance never practised. Modifications of promiscuity, moreover, are known among many peoples of the earth even up to our period.

Many tribes segregate the married couples. The unmarried men and unmarried girls are in separate large huts or sets of small huts. General sexual relations, without restriction, are remnants of once generalized promiscuity. These customs are accepted for the single men only, who, when compared with the family men of the tribe, are the "irresponsibles" and "unattached."

The children as numerical and economic assets and as tributes to parental instinct in the mother, though born out of wedlock, were not outcasts: contrariwise, they were received freely into the populace. Modern society has just learned that an illegitimate child is not an outcast and not a charge on the community. These children under matriarchal systems were added to the family of the mothers, because their relationship could not be denied.

Again there are tribes in which the married members freely exchange wives in groups as large as ten couples—usually as a modification of polyandry. Can such a custom be anything but the echo of very far-off universal promiscuity? This promiscuity-by-agreement might be regarded as a form of wifehood-by-exchange—usually temporary, occasionally permanent. The Esquimaux exchange wives every few years and a bonus must be given by the husband of an older woman to the husband of a younger. The consideration may be a mere trifle (as values go among fully civilized peoples), but among such humble folk it represents sufficient to them.

In a summary of promiscuity Lowie¹ remarks that far-reaching sexual communism may exist side by side with individual marriage, one portion of the community living according to one principle, the remainder according to the other. Our own secret connivance at prostitution presents an example, but primitive societies openly sanction sexual communism within limits. The paucity of reports of "group marriage" and analysis of known sexual communism, justify the conclusion that no people in the world have in recent times practised it destructively of the family.

The key of this statement is "recent times." The Neanderthal man had a brain very deficient when compared with that of modern human beings and showing imperfect intellectual development. Can we assume any other than promiscuity as his sexual alliance? His thinking frontal lobes, speech and hand centres are all slightly developed. Can his sexual perceptions and distinctions be more developed? Westermarck² says promiscuity has

¹ *Loc. cit.*, pp. 50-51.

² *The History of Human Marriage*, Vols. I-III.

never existed in any modern primitive society. Admitting its possibility in scattered statements he does not solve the problem. No one can answer the question fully for primeval man in terms of modern though primitive social usages.

VIII

The mental attitude behind the following custom is similar to promiscuity. In many tribes of the earth hospitality lends a wife or a daughter as bedfellow to an honoured guest. A friend while hunting among the Esquimaux had this experience—the offer of bedmate, his refusal and much difficulty in appeasing the anger of his host. In the white trash district of the South, while investigating the title of a corporation to a tract of land, another friend and his companion suffered this incident. They climbed a wall-ladder to the upper floor of a shack and went to bed at one end of it. Two daughters were sent up the ladder and occupied a bed at the other end of the room. The next morning the father upbraided the guests because his daughters had not been accepted as bedfellows.

IX

Higher forms of acquiring a wife are by purchase, exchange or inheritance. All three involve prearrangement, discussion and detail. Material wealth of primitive peoples is limited, living is on a day-to-day basis, and reserve is stored-up foodstuffs. Almost always the consideration was paid in advance or on credit or worked out by the prospective bridegroom for the family of the girl.

As such property purchase-price would be from the best males, and as the value of the finest girls would be in their chastity, home

economics and productivity, this system of bride-barter united ultimately the select members of the tribe.

That interpretation is wrong which denominates bride-purchase as belittling to the female. Quite the contrary, her people, dependent on her for tribe-labour and family-supplies, put a value on her services. The brave recognizing her worth is willing to pay that value, in contrast with "promiscuous" women. All authorities agree that this method of mating was a great step onward and gave the status of woman definite dignity.

McGee in discussing wifehood by purchase establishes facts that the Zuni Indians have no purchase price, no general exchange of gifts: but as soon as the arrangement is reached, the young man must show industry in agriculture, capacity as a provider, skill in hunting, ability in making skin and textile apparel, and taste in fashioning shell or silver necklaces for adornment and barter—all to the satisfaction of the future mother-in-law. If prevented from performing these duties actually, he may perform them symbolically, and thus acceptably to the elder people. After these preliminaries, he is adopted by his wife's parents, merely as a perpetual guest and subject of his wife's behests. He cannot legally withdraw from the covenant; if dissatisfied he can only so ill-treat his wife or children as to compel his expulsion¹

How inclusive a list of capabilities these exercises were and how careful a bargain the family of the bride drove. All these mean masculine responsibilities the suitor had to make good. The women were assets and producers. Their value had to be required.

¹ "The Beginning of Marriage," *American Anthropologist*, Vol. IX, p. 374.

Falling into the same category of social progress is the next type : marriage by inheritance. If a man dies after marriage his youngest brother takes his wife or wives. If there be no youngest brother then a relative having this status accepts this inheritance. This policy is the *levirate*. Another curious fact is that a marriage instituted on a monogamous basis may automatically become polygamous through the *sororate* by which a man marries all the sisters of the first wife.

As a student of Australian folk-customs Curr says :¹ " The Australian male almost invariably obtains his wife or wives either as the survivor of a married elder brother or in exchange for his sisters, or, later in life, for his daughters."

Descent and inheritance were in the female line. This form of polygamy went far to preserve civil rights and cemented blood relationships in the closest possible degree. One man was the father of the children of all girls in one family, and positive descent was settled. These customs promote and preserve the family as a unit and as an ally in marriage to other families and probably stabilize the early elements of inheritance. These early races emphasize the family as the unit more than or as much as the tribe. There are peoples in which the families moved independently and in which tribes were not known or developed.

In strange contrast with these customs, actually exaggerated in their simplicity, is the custom in many countries prohibiting a man from marrying the sister of his deceased wife. Many readers will recall the bitter conflict in the Parliament of Great Britain a few years ago on what was called the

¹ *The Australian Race*, Vol. I, p. 107.

Deceased Wife's Sister Bill. Such a prohibition is exaggerated in its complexity.

Such practises in the patriarchy of the times does not elevate the male to supremacy nor debase the female to subjection. The males were lost in feuds, wars and hunting so rapidly that the women outnumbered the men in many peoples. Polygyny was the only middle-ground of social structure between (1) promiscuity, which would be inevitable and from which the instincts were surely beginning to depart, and (2) monogamy, which would be impossible, although it is always side-by-side with all other forms of marriage.

Thus we are carried back to marriage by consent as the finest type leading usually to monogamy. Consent must class these marriages under pre-arrangement which again determines superiority.

Lowie¹ emphasizes that no matter whether marital relations are permanent or temporary, polygynous, polyandrous, licentious or complicated by the addition of members not included in *our* family circle: the one pre-eminent fact is that everywhere husband, wife and immature children constitute a unit apart from the community. These customs within patriarchy do not predicate or prove advantages for the male. They are signs of progress.

Convention may in those olden times have suppressed those instincts which in modern Society rest on the highest development of marriage—mutual attachment. Even to-day caste in India and aristocracy and royal lineage in Europe require selection on policy, political advantage or social considerations. The mate thus chosen often does not satisfy personal tastes and longings. Thus morganatic marriages involve royal families deeply, because true love in such unions outweighs the

¹ *Loc. cit.*, Vol. I, pp. 66-67.

official and political considerations and not uncommonly all rights of inheritance and lineage will be forfeited rather than the lasting happiness of the real choice. Nearly every royal house in the world has had such disruptions. In ancient Egypt in pride of lineage the kings married close relatives and had children even by their sisters.

Thomas¹ imposes a political interpretation in saying that the cleverest primitive politics was employed in ancient Peru, and survived in historical times in Egypt and elsewhere in the East. The ruler married his own sister, contrary to exagamous practices of the common folk. The children might be in the kin of the mother, but were also in the group of the father. Thus the king secured succession of his own son by marrying the woman whose son would traditionally succeed. As a rule the royal familial descent and accession to the dynastic throne were in the female line—hence the double reasons for this type of incest.

XI

The curious methods of securing mates are not limited to one mate only. In most semi-civilized and some highly civilized peoples multiple unions are legal. *Polygamy* literally means many marriages and is the term embracing multiple wives—*polygyny*—and multiple husbands—*polyandry*. Within each, especially polyandry, there has grown in a few tribes limited promiscuity known as "group marriage" involving usually the men of one family—brothers—married to a smaller number of women, perhaps sisters or close relatives, with whom they have an interchanging sexual life.

Polygyny in order to be a general policy among a people must rest on great excess of females. The

¹ *Sex and Society*, pp. 88–89.

normal rate of births of males is 102 males to 100 females. In a few lands at times the males reach 103 to 104 to 100 females. Internal strife and external wars kill off the males rapidly and among the early Mohammedans made the women outnumber the men 4 or 5 to 1. In order to avoid promiscuity and sexual excess and provide the semblance of family and inheritance, polygyny was instituted, as fully explained by A. Rustam Bey.¹ Economic factors tending to limit the number of wives are poverty and required matrilocal residence of the husband. If the male had to leave his own family-circle and live with families of several wives a social absurdity would arise. Inheritance of an old or barren wife by the levirate would stimulate polygyny for the sake of having offspring. Division of labour among the women would do so also within tribes putting most of the toil on the women (because the men's occupations carried them afar) and in a family having a selfish overbearing husband.

XII

Polyandry is rarer than polygyny and never has been a general custom. Its basis is female infanticide or special circumstances among herdsmen. The absence of the husband for long periods with his herds leaves the woman unprotected. In several peoples the period of practice is brief and by custom or permission only during such absences. There are two varieties. Fraternal polyandry is confined to brothers or kin in the same or practically the same domicile. The second type is practised among friends, not in the same domicile and sometimes not in the same village. Biological fatherhood is ignored.

¹ "The Gate of the Harem Swings Wide," *The Outlook*, January 21, 1925.

The oldest husband is the legal father and accepts that responsibility until by ceremony or agreement another husband takes parental obligation. Authorities state that this curious custom makes a man long dead the legal father of offspring unless another husband ceremonially accepts fatherhood. Related to polyandry is the custom of hospitality in granting bedmates to guests.

XIII

Alongside of other means of securing a wife such as purchase are peculiar evasions of the approved methods—such as stealing and attaching or even enslaving a woman. Thomas¹ says, "Bosman relates that in Guinea religious symbolism was also introduced by the husband to reinforce and lend dignity to this action. The maternal system held with respect to the chief wife."

"It was customary, however, for a man to buy and take to wife, a slave, a friendless person with whom he could deal at pleasure, who had no kindred that could interfere for her, and to consecrate her to his Bossum or god. The Bossum wife, slave as she had been, ranked next to the chief wife, and was like her exceptionally treated. She alone was very jealously guarded, she alone was sacrificed at her husband's death. She was in fact, wife in a peculiar sense. And having, by consecration, been made of the kindred and worship of her husband her children would be born of his kindred and worship."²

In almost all primitive people the struggle of what we would call morality to assert itself was exemplified by almost universal disapproval of incest. It was almost always punished with severity and often by death.

¹ *Loc. cit.*, p. 82.

² J. F. McLennan, *The Patriarchal Theory*, p. 235.

Threefold manners of sexual relations have, therefore, existed since time immemorable ; laxity if not promiscuity, seizure by force allied to rape, and prearrangement, including exchange, purchase and free will.

In all these ages human nature has not much changed, although morals, laws and sexual customs have been greatly altered and improved.

XIV

We still have laxity in clandestine and professional promiscuity. The limited clandestine prostitute and her half-dozen lovers fulfil one group in restricted promiscuity. The professional prostitute and her numberless hangers-on make another group, in well-nigh unlimited prostitution. Compared with parallel customs among semi-savages this evil is less open but more destructive of morals because of the greater complexity of our social organization.

Sexual union by force—rape—exists among us as the exhibition of marriage by capture. It is a crime classified as first and second degree. If the man does beat and force the woman the rape is first degree irrespective of the age of consent. If the male has connection with a woman less than the age of consent he is guilty of second-degree rape even though she give both the invitation and the consent. Thus we have graduated ourselves out of the marriage-by-force class entirely except as criminal tendency founded on mental deficiency makes isolated men return to it.

Marriage by prearrangement is the preference among us. The preliminaries are a courtship by mutual consent during which the suitability and stability of each partner are accepted by the family of each. The engagement publishes the forthcoming relation to the scrutiny of the world. The wedding

with open consent in giving away the bride is the last step. The legal procedures are the most important steps of all, through tribal principles by which the civic, social and legal status of marriage overshadows the ceremonial and religious.

Marriage by purchase still exists in Caucasian civilization. When a titled foreigner stipulates an annual income or a fixed fortune in exchange for the title, the caste-mad family of the woman do the purchasing. The vendor is very commonly a bankrupted or outcast member of his lineage—a failure at his own game of aristocracy. The family may be glad to get rid of him. Like a second-hand book, a second-hand personality must be accepted without later complaints.

XV

Scientific judgment of marriage in a people—their method of choosing a mate—selects their highest legal form as the preference of that people. Mankind aims at monogamy and sexual purity. Failure is not a sign that it is not the recognized status, although sexual relations are more or less permitted outside of wedlock and before it. Such relations may lead to an enduring union, but its status could not be as high as though the bride were obtained by purchase or exchange based on economics, politics, diplomacy or social considerations. The ceremonials of the two forms would be widely different. On these bases a man with several mistresses would have only one legal wife. In our own social order a dissolute man may spend a youth of sexual irregularities and finally marry a decent woman—with whom he does or does not lead an orderly life or toward whom he later becomes openly unfaithful or with whom he lives in apparent loyalty while secretly maintaining one or more former alliances.

XVI

No matter what social organization exists matriarchy or patriarchy is only in moderate predominance and never in full exclusion of the other forms. Matriarchy and patriarchy never nullified the ordinary relations of the sexes. The inevitable and invariable truth is in this statement without professional ethnology. It is not possible for the sexes to mingle even under rude customs, crude home-building and irregular or regular parentage, without each having an influence on their common interests too great to permit absolute or exclusive matriarchy or patriarchy to prevail. These systems interchange, correlate and co-ordinate.

From distinct matriarchy the race has progressed to positive patriarchy but not without modifications arising from the presence of both sexes. Propinquity, alliance, self-interest, mutual advantage are the forces at work. Out of imperfect balance within age-old and modern patriarchy has grown equality of the sexes of to-day, so positive as to threaten competition between them. If carried to an active state it will damage our social order. Co-ordination and co-operation, not competition and contest, are required for beneficial progress.

XVII

In the equalization of restricting matriarchy the males resorted to symbolic, religious and clan methods. No better discussion exists than Lippert's, that blood-brotherhood, blood-vengeance, secret societies, tribal marks (totemism, circumcision, tattooing, scarification), and religious dedication devised men's escape from tyrannical material systems. These practices do not originate solely in dissatisfaction. The men would have advantages in

combination, association of interest, as display of artificial bonds as attempts to synthetize the male forces of the group, and such unions are unfavourable to continued influence of women and of the matrimonial system. In some negro tribes the initiatory ceremony is hostile to maternal organization. The youth is taken from the family of his mother, symbolically killed and buried, resurrected by the priests into a male organization, and dedicated to his father's god.¹

The deciding factor of transition to patriarchy was the larger part that males were playing in agriculture and allied relations. Fertility of soil provided food and was equally important. As the males fulfilled these considerations they became determinants of tribal movements for better, safer and more productive surroundings. Internal tribal or national relations upon such matters is epitomized by Closson² in that in countries inhabited jointly by several races, the race possessing the least wealth and smallest influential and educated class shows the least migration and the least urban concentration and has the smallest fertile area. Movements of population necessitated by climatic changes, geological disturbances, failure of water or food, evoked the superior motor disposition of the male and the dislodgment of the female from her position of advantage.

These tribal movements caused contact and contest with other tribes interested in the same purpose and marching toward a promised land. The influence of such social progress upon the importance of the males in matriarchal peoples transformed them into the patriarchal system. Thomas very

¹ *Kulturgeschichte*, II, p. 342.

² "The Hierarchy of European Nations," *Am. Jl. Sociol.*, Vol. III, pp. 315 ff.

cogently says that military organization and battles foster individual and mass force-capacity of the male. They determine which groups and individuals are superior. Despotism, caste, slavery and subjection of women are issues.

The nominal headship of woman within the maternal group existed in default of activities formulating headship among the men. When militancy organized the males, the political influence of the female was abolished. At a certain point in history women became an unfree class, precisely as slaves became an unfree class—because neither class showed superiority on the motor side. Each class is regaining its freedom because other forms of decision are supplanting violence.¹

XVIII

In addition to matriarchy and patriarchy there exist the clan, gens or sib—all these terms meaning about the same phenomenon and used interchangeably. These sibs are patrilineal—descending in the male line—and patrilocal—referred to the paternal home—and therefore patriarchal. They occur with equal full counterpart—matrilineal, matrilocal and matriarchal. Exogamous marriages are usual and often solely legal. Endogamous marriages are considered incestuous, illegal and punishable by reproof, ridicule or death. Transference from one clan into another is almost unknown. Children belong to the father's sib in the patrilineal forms and to the mother's sib in the matriarchal varieties.

Children are not uncommonly adopted among these primordial peoples—for the childless marriage and for securing an heir away from the tribal inheritance. In a close matriarchal people a man may adopt children who then become his

¹ *Loc. cit.*, pp. 93-94.

own heirs. Under the patriarchal method the converse could occur but I have not seen records of a woman adopting a child and adding it to her own heirs.

The next subject is the application of these deductions from prehistory and history to modern man. Let us review the varieties of sexual bond as mankind has already lived and outlived them :

XIX

All forms of sexual alliance have existed, variously related and balanced in modern times : polygyny, polyandry, restricted communism, wifehood by theft, capture, force, barter, service, exchange, inheritance, enslavement and liberty of choice. All types have been tried. There always exists monogamy side-by-side with all others. Whether it is the preferred and legal type or not it has never been displaced or replaced by any other, whereas all the other forms have been displaced or replaced by it in partial or complete degree. All these sexual bonds may be found in the same tribe. On this point Lowie¹ notes that the Crow data suggest wider application. There is more than one way of acquiring a permanent mate, though the several methods may be graded in public approbation. A Crow may get a wife by purchase, levirate alliance of love without payment, or by sororate after purchasing the eldest daughter in the family, capture of an alien woman or under special conditions by legitimately taking a tribesman's wife, previously his mistress. The alliance of love without payment is present always as the prototype if not the realization of monogamy by love.

Modern Society does not differ basically from these primitive customs. The family is the unit. Marriage

¹ *Loc. cit.*, pp. 25-26.

establishes the family and both parents are responsible partners in the family.

XX

An important consideration by the average man is that society is built up of units—not individuals but families in direct contrast with undue importance upon the individual person as the unit of social organization. The chief objective of the individual is his duties and their performance within his family.

THE HUSBAND, in his general fealty to home and wife and children, has protection and provision in all their varieties as well as procreation as his function and duty. Procreation is a bodily activity whereas the other two are civic and legal activities, without retraction of the other thought concerning procreation, that its sociologic elements outweigh its personal elements. If the family were not the highest development up to the present then there would be grounds for discouragement. The human race is not young and learns slowly but finally selects the best experience, hence the family. This original concept is the essential refutation of the modern breakdown of marriage and the family.

No theoretical or practical substitute has been offered which maintains as well as it does the race through new individuals and the social order through correlations of all individuals. Thus the family remains the supreme unit and the man or the woman not in a family is a biological blunder and a sociological failure in a restricted sense.

XXI

Correlation and interdependence of the sexes rather than individualism in morality are two other basic considerations for the man. Morality is a great, common unit—a reserve of ordinary virtue, an

account in the savings bank of decency—to which each man, woman and child adds or from which each subtracts. In a problem so vast and complex each person counts for something—some for more than others. When social order fully protects the account, sexual immorality becomes malfeasance and breach of trust. Whereas there must be a personal element in sexuality the social element subordinates it. The healthier the organization is in families and homes as standards of the social side of sex, the more normal and wholesome will be the personal side: the latter develops through the former in common morality which any man must remember. After a full realization of these facts he will become much more reasonable in his sexual life.

Through home and family life arise obligations—multitudinous and increasing—summed up in fatherhood and motherhood. Parentage is our most ancient vocation and children the end-result of relations between the sexes. To-day the relation is most complex because the marriage relation is having added emphasis placed upon its contractual basis. Ages ago the relation was simple and probably without fixed status except animal promiscuity. Support of the home as an investment, of the wife as a partner, and of children as dependents falls directly upon the man. Their call for courage, sagacity and force never stills and it equals but does not exceed the call of duties upon the woman. Hers in motherhood is a specialization costing great physical energy, but the happily married woman is blessed by her children and sustained through the unending effort of her husband. He must not lose the fact that like his own duties hers never end and are great responsibilities although lightened by the inspiration of her family and personal contact with

her children. The more deep his realization and consideration the more mutual will be the ties and the happiness.

XXII

The sphere of woman in civilizations simpler than ours is interesting. At a disadvantage in strength, the female has negative superiority in her passive sexual appetite. Primitive man sought her. She exercised and transferred her choice more arbitrarily than usually recognized. Protection and sustenance of offspring developed permanent union, and natural selection favoured parents co-operating in care of the offspring.

The co-operative unit—the family—was very early in its social advantages. Ploss adds emphasis to motherhood in that the woman was the social nucleus, to which man returned from his wanderings. The bond between woman and child was greater than between woman and man. Maternal instinct is reinforced by necessary and constant association with the child, and its dependence during lactation. In the absence of domesticated animals, suitable foods, and wisdom to wean a child, this connection is greatly prolonged. Semi-civilized children are suckled from few to many years.¹

The general status of woman in a tribal social system is not a standard of the civilization attained. There are strange contradictory conditions. In simple hunting peoples she is often the peer of the man. In a higher group she is a constant and hard toiler, but commonly without slavery or abuse. Spencer Gillen, quoted by Lowie² states as to Central Australia that which is probably true everywhere :

¹ *Das Weib in der Natur-und Volkerkunde*, 3, Aufl., Vol. II, p. 379.

² *Loc. cit.*, p. 202.

"Taking everything into account, . . . the life of one of these savage women, judged from the point of view of her requirements in order to make life more or less comfortable, is far from being the miserable one that is so often pictured."

The risks upon the male in hunting and fighting counterbalance the labour of the woman in the settlement, and division of labour is about equal because the sexes are not in competition but in co-operation.

Personal property rights are possessed by the women and inheritance is commonly by the female line alone. Woman in primitive tribes exerts her full share of influence upon society.

XXIII

Such are the reasons of monogamy as the final social development. It is a mansion founded on bed-rock and built of solid walls, roof and halls and rooms. To-day that mansion remains, although modern legal and social relations between the sexes may seem to require rebuilding the mansion, all they will do is to redecorate it. Time will tell whether those new decorations will be as pleasing as those they replace and whether the paint and paper used will be as permanent. Grave doubts and positive convictions exist to the contrary.

If these statements are not true, one must search for explanation of the fact that monogamy is the most distributed form of marriage and co-exists with every other form among semi-civilized peoples.

A question which often arises is whether the home instinct of itself antedated civilization or came as an expression of it. Judging from the homing habits of animals among which nothing exists corresponding with civilization and education, our own home-instinct is far more than that for knowledge and

civilization. Aborigines—still on the earth—have home customs far in advance of any other activity. Much of what they know and practise centres around the home and its attributes. The training of the children—corresponding with our education—foretells the chief function of each sex : girls in planting, raising, garnering, and storing food, and home-care ; and boys in fitness for hunting and fishing for food or in courage for fighting against human and natural enemies.

XXIV

Even the clergy see that sexual activity is very largely the fountain-head of all these impulses rising from the deep subsoil of our best faculties. Out of sexual gratification comes the force of self-preservation and parental instinct and inspiration, devotion to woman and child and desire for a place for those relations—the home.

Other attributes toward the loved one which sex underlies are : (1) Jealousy or resistance to interference ; (2) Desire to share all burdens ; (3) General obligation ; (4) Patriotism and humanitarianism or extension of the obligation to community, country and race ; (5) Modesty and prudery (not normal reserve and self-respect) strangely lead to needless strain and combat, contradictory to parental impulses ; (6) Indecency and immodesty affect both sexes and spring from mental defects and lead to moral excesses. They are abnormal reversions to the ancestral type of mind.

Such are the main general expressions of love shared alike by men and women. In men as such, the usual results of love are : (1) Courage or audacity allied to duty and protection of the loved one ; (2) Parental instinct or desire of self-perpetuation ; (3) Sexual pretensions as to conquests and control—

often a mental abnormality ; (4) Sexual egoism—practically great selfishness, sometimes exaggerated paternal instinct ; (5) Hypocrisy and prudery—unnatural fear of reserve—the converse of pretensions and egoism.

In the female results of love are parallel. They differ only because reactions of woman in all relations vary from those of man ; (1) Demand for companionship (the old bachelor and the old maid being reactions to disappointed sexual life, and obtaining compensation in one form or another) ; (2) Inspiration or idealism—corresponds with duty and obligation in man, even to unreasonable devotion ; (3) Egocentric demand—allied to selfishness, jealousy and control of the male, resulting in “ hen-pecked ” husbands ; (4) Maternal instinct—the wish for self-perpetuation if applied to the mate. If unreasonably applied to the child it becomes perverted and “ spoils the child.”

There are many sexual perversions affecting mankind with which a work of this kind is not concerned.

These simple sequences from early dawn of human ties to their midday in our era impress the dignity and normality of the sexual bond. Comparing the present with far-off times all reasonable beings will feel admiration of the courage and consistency of the struggle, and pertinacity and persistence of the retention of ground gained.

If under evolution we are on our way upward from unicellular creatures of the ocean to higher and higher development we have much cause for encouragement, but if we are struggling to regain a higher state from which we have fallen then there is equal cause for discouragement. With the sexual bond we have travelled an arduous path ever upward and have reasons for encouragement.

XXV

The bases of the guidance and instruction of satisfaction and inspiration comprise the following chief facts for the average man : the family as the unit of social organization ; correlation and interdependence rather than individualism in sexuality ; sociological as well as personal aspects of sexuality ; similarity and equality of physical and social burden on both sexes ; antiquity, prevalence and permanence of the home ; dependence of social development on home-instinct primarily and on education and broad civilization secondarily ; origin of instinct for home, parentage, self-perpetuation and inheritance in the normality and dignity of the sexual bond.

The prehistoric and historic foundations of these subjects have been outlined as to patriarchy. The first volume of this series presents the origin of social and sexual orders in matriarchy. Special works are numerous for studying these phases of human progress farther.

From general or mutual relations comes social progress more intimately personal with the male.

The reader has noted the effort and the energy put forth by humanity in developing the family out of social chaos through the ages. It is the expression of our sexual inclination reduced to simple terms for man, and woman, placed on a stable foundation in religion, law, morals and customs and safeguarded for man, woman, children and the home which shelters them all. Sexual love underlies the whole matter.

Viewed from the standpoint of modern Caucasian civilization many practices among primitive peoples are social and moral impossibilities and absurdities. Errors in our own social progress are so important

that they affect the well-being of the community. Many of these will be dealt with in chapters hereafter on Social Conditions, Venereal Disease and Wedlock. Inasmuch as the history of the family and of society through the family is written in terms of sexual customs I purpose to close this chapter with the topic of sexuality in modern wedlock.

XXVI

A great problem in our social order to-day is sexuality in wedlock, in purpose, meaning, frequency, and limitations. Its biophysiological purpose is procreation without exception. As sexual contact is not always followed by fertilization of the human female (as is practically ever the case in animal females) another meaning attaches to it. That meaning is the sensible and reasonable physical satisfaction in it as in all other bodily impulses and their exercise.

Frequency depends on sexual energy and varies between individuals. Energy as the reserve force of sex is discussed in *The Woman a Man Marries*, as prodigality in many thousand ova in the ovaries awaiting but never reaching maturity and in hundreds of thousands of spermatozoa at intercourse ready for but not completing fertilization. Energy as now concerns us is the regularity and duration of *ovulation*, and especially its provocation of desire and rapidity and quality of secretion of semen. These functions are rarely equal between husband and wife. Instruction must often be given. For dissension and misunderstanding the advice of a competent physician must be sought.

Mental and nervous and physical well-being must not be affected. Intercourse itself must remain normal. The signs of excess are variations from normal physiology.

This plan is a sensible mean between two extremes : one is excess constituting marital lechery and always ending in nervous, mental and sexual depression ; and the other is absolute limitation of sexual congress to procreation, likewise sometimes disturbing the nervous and sexual functions and happiness in the home.

In my knowledge is a couple who for one year adhered to this second extreme, but awakened to their unsound nervous balance and abnormal relations. After adopting reasonable regular intercourse, they sent me a letter admitting that they had just begun *to live* and realized the physical error of their previous impossible life.

This middle-ground plan involves a normal number of children. The readiness with which the wife of these great love-matches conceives, must be determined. Excess of child-bearing may run down a woman to ill-health from which recovery is difficult.

Moderation is the key-note of harmony. In art, the ancient Greeks said : " Do nothing too much." This principle applies to all physiological processes. Sexual matters depending on energy, general and local health, nervous force and equilibrium have no standard beyond moderation and common sense. The biological fact is that few men secrete a fertilizing semen at shorter intervals than once in four days. There can be no unchangeable rule in such physiology. The same limitations, except rational self-control, cannot be drawn about every one.

In my own practice, there came a couple many years ago—the husband was high-strung and energetic, with a tendency to overdo. In their marital relations, intercourse occurred every night except during the menstrual periods and the wife asked why she was not pregnant. My answer was that no man could secrete a fertilizing semen at

such a rate. I directed a month's separation and thereafter relations on a seven-day interval. In two months she was pregnant and gave birth to a charming girl at term. The excesses had defeated their own aims.

XXVII

Excesses produce a decline in normal satisfaction, inefficiency in physiology and deficiency of impregnating power. The sexual organs pass into relaxation and atonic weakness. Normal virility and the correct time and manner of sexual contact are changed. The prostate gland becomes congested and the source of a disagreeable discharge during stool, exercise or slight sexual excitement.

In women, the vagina and uterus may become relaxed and excrete a whitish adherent discharge. Neuralgic pains in both the testes and ovaries may appear and be alarming and inconvenient to the patient and refractory to treatment.

Excess differs from self-abuse only in the presence of a mate. The results of abnormal processes are the same. Irritability, depression, lassitude are variously developed and associated and the sexual organs are exhausted. Emission in the male is premature and unsatisfactory and response by the female is gone. All functions should be controlled by reason, and sex—one of the most delicate—is no exception.

Whereas prostitutes do their utmost to co-operate sexually with their mates, true enjoyment has usually long since been worn out and the full sexual cycle has been totally broken, through sexual and other dissipation.

XXVIII

Limitation of sexual congress by will-power and common sense is the best birth-control and succeeds. It entails no abuse of the female through chemical

douches and applications, or of the husband through unnatural practices which upset physiological reflexes. The limitation must be set by mutual agreement and consent. It cannot be determined and prescribed arbitrarily by either mate without consent of the other, without constituting "desertion" in the laws of several states of the United States. Decisions ever increasing in number and positiveness in the courts of states without the same statutes, and monographs and textbooks on marriage laws by recognized authorities teach these principles.

Voluntary consent respects the mutuality of sexual marital relations and the known sexual necessity of each mate. Sexual relations are not necessary for longevity; otherwise, unsexed animals would be feebler and shorter-lived instead of stronger heavier and average lived. But sexual relations may be essential in some individuals for nervous poise and mental reserve. As regular habits of eating, sleeping and exercise if changed suddenly lead to disturbance, so regular sexual habits if altered produce undesirable effects. All such questions must be decided after candid, fair consideration. Frequently considerateness rests chiefly on the husband because of his higher energy and short sexual cycle of as many days as his wife's weeks in her menstrual cycle.

The considerateness may just as well involve continuation of intercourse as cessation of it. In one family, after four children had been born, it was recognized that more might be beyond their means. The parents were not willing to encounter sacrifices for more children although four meant no hardship. Intercourse was abolished by the husband, to the nervous and physical disquietude of the wife. Her relief was intensive sports and business activity. A physician was consulted after the harm had begun,

"to cure it," and not before the harm had begun, "to prevent it." Decreased intercourse was developed to the relief of the wife—who was only normally sexed and loved her husband.

Another couple are miserable because of separate apartments and sexual dissension. Privacy and intimacy of life are gone. Practically all questions are discussed openly before the children who do not understand normal differences of opinion. The house is divided against itself because agreement is difficult.

In comparison is a house where every decision represents discussion by the father and mother in their inner sanctuary. The children know that those decisions are unions of action and finalities. Privacy in dressing and undressing in the same room is possible, within reason. Persons who cannot so provide are lacking in tact and taste.

I cannot see that a joint room and bed necessarily causes sexual excess. Separate beds are often urged as means of sex-control and may be so with some people. The decision must rest on the devotion of the couple. The majority of wives I know state they cannot see how people would prefer to sleep apart except for special reasons. In their cases close relationship during wakeful periods is comforting and I know many husbands who during long years of marriage say the same.

Young animals in litters sleep huddled together yet grow from sucklings to maturity. Such nestling does not affect health or growth. The same statements apply to birds.

The offspring in the uterus grows from ovum to birth in the absolute contact with the mother. Its nourishment is obtained by chemical action between her blood and its blood. Emanations from the mother, if healthy, never damage the offspring. The

female suckles the young with the product of her own body—milk. If she is healthy the young grows through that nursing period at a rate second only to the rate between impregnation and birth. No one finds deleterious influences due to this bodily contact or dependence.

The health of husband and wife in the same bed does not suffer from emanations, exhalations, animal magnetism and the like. If one mate has an acute illness or chronic affliction then separation is necessary. Restlessness so that the bedclothing is pulled off the bedfellow is a reason of separation to avoid colds in the quiet mate. One couple I know have twin beds because the wife, cold and wrapped by day, is warm at night, whereas the husband, warm by day, is cold at night.

The clothing of each—waking or sleeping—is opposite in quality and joint bed life is not possible. Their rare experience does not establish any rule.

Each couple must decide that the same bed is not unhealthful for either. In a family in which proximity overstimulates sexual inclinations, then twin beds are advisable after effort at other control. Judging from the thousands who so sleep, one bed is usually not unhealthful or sexually overstimulating. Sexual balance may be secured by regular exercise—indoors where outdoors cannot be had—simple not stimulating diet, inspiring, cultural, not suggestive, salacious reading, actual accomplishments, not idleness. Sound judgment and common sense travel along the middle road and not along the by-path of either extreme.

Intimacy and privacy are important for sustained cordiality. No two people can understand each other in the absence or intrusion of intimacy and privacy. Young couples should have their own home or, if living with elders, their own quarters for

seclusion. In their own home their own bedroom is the sanctuary.

Fitness for marital obligation is a part of its sexuality. Completeness of discussion requires a few remarks on it in preparation for detailed consideration in the chapter on matrimony.

XXIX

The honest person wishes to settle his physical fitness for married life. The spiritual question has been settled during courtship, love-making and engagement. The financial problem has been solved because marriages do not occur unless the means of support are at hand in salaries or in established business, profession or income. The physical problem is all too often left to chance. There are two elements: normal physical fitness and freedom from venereal disease. Venereal disease in the community and the individual is detailed in Problem V, Consideration in Venereal Disease. One illustrative case will demonstrate its possibilities.

During the war, a young man was viciously infected with gonococci, which may damage the entire sexual system. Before marriage he was examined for infection, but not for fertility. The results of the disease were not infectious but were sterilizing. He married and has not infected his wife, but has not impregnated her. She is deeply attached to children and heartbroken without them. Exactly half the examining was done as required by the case.

Physical defects—hereditary in character—are rare in the male. If present the victim knows all about them and should not, as a rule, marry. Physiological defects are common, embarrassing and troublesome. The only way in which the influence of such defects may be measured, is by a careful

physical examination. The cause of the defect must be removed. The patient must comprehend the defect, realize its damage, and co-operate in its cure.

Impotence is often feared but rarely present in a degree prohibiting marriage. It often postpones marriage until relieved. Organic varieties rest on deep-seated disease or anatomical abnormalities which are readily recognized and cannot be cured. Under this general heading fall many of the physical forms. Usually the patient knows of them but desires enlightenment.

The commonest two forms are the psychical or mental and the physiological or excessive. The mental cases have no basis except usually unwarranted fear that something dire is wrong and that the victim cannot possibly marry. Such cases are often told by unprincipled physicians to prove their powers with any woman available. That which is socially and morally wrong except in wedlock—as the laws of our land provide and morality teaches—cannot be recommended as treatment without degrading the physician and his profession. High-class physicians have many methods of diagnosis without illicit intercourse.

Physiological cases are not questions of anatomical development and physical aptitude but questions of restoration of unhealthy conditions due to errors and excesses. The careful physician establishes the normalcy of the sexual organs in anatomy and physiology and commends the patient to rest of mind, repose of fear and restoration of function. Under conservative guidance by a fine physician and faithful obedience to his orders, all these cases are curable in a short time and enter matrimony and live happily in it.

The volume *The Woman a Man Marries* was inspired by a couple of considerate beings.

The young man had already been examined by me and found sexually perfect. The young woman insisted on being examined in the same manner. Women, equally as men, should be examined and defects discovered and cured or pronounced as causes of postponement or abandonment of matrimony. Female anatomical defects are impediments to intercourse and maternity. All are easily discoverable and many are readily curable with or without slight operation. The disturbances of sexual physiology of women especially by menstrual and uterine disease should be investigated and cured prior to marriage. The mental attitude of women may be as faulty in undue reserve, hesitation, dread and shame in intercourse as the man is faulty in undue assertion, aggression, force and immodesty. The nervous states of woman should be remedied so that like her mate, she undertakes the marriage contract with wholesome mind, fine spirit, sound body and normal attitude. Good health is equally and fully incumbent on each.

By applying the principles for which mankind has struggled in the past, we find that modern man may class or declass himself as he chooses. The deeply seated instincts of the race have changed but little. The control of society over the individual has reached a high efficiency and yet full success is far off.

Modern man may by deception and force show sexuality by capture—using the term capture to mean the opposite of free-will consent—and thus degrade himself. Usually such men leave in their trail unfathered children.

He may practise sexual communism and promiscuity without the normal responsibilities required by social progress. This attitude qualifies him as a sexual slacker.

He may be attached to one woman in a poly-

androus relation and thus find himself in a low status toward social morality.

By attaching several women to himself even in loose obligations he may recede into the polygynous relation.

Or finally in marriage by prearrangement and free consent he may accept and discharge all the obligation required by common morality toward home and community in proper relations to wife, children and fireside.

The man who has a natural and co-operating wife is the man who best discharges all his duties and obligations without temptations by women of the outer world.

Such then are the outlines of those phases of social progress and development which affect society as a whole, the home as a refuge, the family as a unit, the wife and the children largely through the man. We shall next consider in a similar way social relations as we now have them from the same general masculine status.

Consideration in Social Conditions is, therefore, the logical subject of our next Problem.

PROBLEM III
CONSIDERATION IN SOCIAL CONDITIONS

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PROBLEM III

CONSIDERATION IN SOCIAL CONDITIONS

I

ONE must admire past accomplishments by the human race and feel awe at the struggle those accomplishments represent. Small wonder that the best elements support that which our race has gained although irresponsible humans trifle and ignore these gains. It is clearly a matter of not knowing the foundations and structure of society.

The topics of this problem include social problems ; constructive service ; personal and community rights ; and sexual rights—these as the general basis of social order. Arising from these and properly continuing our line of thought are the prehistoric household ; foundations of marriage ; rights of society to parentage ; rights of individual to parentage ; the modern family organization, development, stature and size ; racial decadence ; child care ; value of children and eugenics.

If the reader will keep these facts in mind throughout the rest of this book, he will grasp the relations between them clearly.

II

Human relations are balances of rights against restrictions, liberty against service, law and order against license and anarchy, labour against capital, sexual morality against sexual obliquity. This book will fully consider the last two groups. The others may be briefly dismissed in an illustrative manner.

Irrevocable rights are divided into primary and secondary classes as convenient and clear distinctions. Primary rights are self-evident, antecedent, fundamental, have always been sanctioned by society and include the right to life and property, liberty and happiness, reputation and vocation. The

principles are stated in the Constitution of the United States.

Secondary rights arise from primary rights and have always been supported by society. They are privileges inherent in relations with others as protection from encroachments and hence called the rights of relation or relative rights.

Personal rights cannot be carried far without encountering the rights of others as individuals and as a community. Within the family the rights of each member are restricted by those of all other members. Interdependence makes the family the fundamental unit of society—a republic in miniature within whose councils experience is gained for larger spheres of endeavour.

The essential rights of the person, multiplied by groupings into nations, are the essence of national life and property, liberty and happiness, national respect, spirit and policy. National rights include self-protection against misapplied privileges and aggressions and are increasing under international relations. Peace and co-operation among the highest peoples of mankind to-day far outweigh strife and destruction. Peace considers, war ignores national rights and amity.

Beyond individual-group-nation relations we enter the unlimited field of the obligations toward the greatest group of all—mankind—and herein lies the greatest complexity of all—the sexual problem—as it affects mankind.

Sexual, constructive and essential rights centre in the family. Normal sexual gratification includes self-perpetuation and self-protection.

Self-perpetuation embraces development of family, combined parental allegiance to the child and protection and maintenance of home. Self-protection comprises : management and co-operation in home

affairs, culture of self and children, religious, political and civic liberty, right of labour and enjoyment of the products of labour. These generalities denote the place the family should have in the community as described in the last chapter.

III

The progress of prehistoric man may be detailed in a few paragraphs. As shown in Problem I the antiquity of man is very great. Only the last fifty years have been devoted to proofs of it.

Strata and deposits of the earth's crust are the sites of discoveries and records. A skeleton in a given layer is as old as that layer. Next come the results of human habitation, cultural remains and animal skeletons in floor-deposits of caverns and accumulations under lake-dwellings. Man everywhere has survived prehistoric and historic animals now extinct.

Three characteristics distinguish man (even low in the scale) from brutes: reasoning brain, stereoscopic vision and erect posture. They are the origin and impulse behind culture, development, and survival against difficulties and dangers of environment.

The history of man is a unit in source, expression and progress. There are no known breaks between the old and new stone ages and the iron age. The epochs are savagery, barbarism and civilization. In general, inventions and discoveries show progress; social and civic customs originate institutions; sexual relations necessitate the family, and property rights settle relationships to kin and state. All four elements extend with experience and knowledge.

The social rudiments of our savage and barbaric ancestors matured into civilization. We measure our social heritages by realizing the conditions out of which mankind has lifted himself. Problem II of

this work has set forth the outlines of a part of this uplift. We may well consider, as Morgan¹ does, the growth of human intelligence from a time when man had no experience and no inherited knowledge on which to build. He was at that time a true inventor and a great discoverer in mastering environment.

The greatest achievement of all time, the taming of fire, is credited to the old stone age, when implements show man as crude in knowledge and skill. The use of fire by these remote ancestors involved igniting, controlling, employing and extinguishing it. This power over fire began man's rapid ascent in civilization. Fire gave heat, light, comfort, cooking and arts. Hunting, fishing and agriculture secured food and domesticated animals and fowls. Clothing was provided by skins of animals and by simple, creditable textiles. Commerce began with navigation in dug-outs, canoes and vessels, the wheel, as a great solution to transport, and pack animals. Healing art and religion had crude origins. Cave dwellings were supplanted by huts on piles in lakes, ponds, streams and on dry land.

Art with religious bases depicts animals, human beings, birds, fish, invertebrates and plants. Colours are red and black at first, followed by other hues. Designs and decorations except as suggested by animals, insects and plants are uncommon.² The dwellers themselves lived in early attempts at family life as set forth in the last chapter.

IV

Such are the original pillars supporting our early and modern social structure. The parts of that structure are next in order for our consideration.

Geologic records and ancient and modern history of

¹ *Ancient Society*, Chap. I.

² MacCurdy, *Human Origins*, 1926, Vol. I, p. 440.

racial and tribal customs show the varieties of sexual organization which the race has had. Although it runs through theoretical ages, sexuality has had every possible aspect, as few realize. Every other development passed through the same weary trial and error. Politically we still have the two basic governments—monarchical and republican—variously adjusted to changing conditions and demands. In various portions of the earth there are still the polygamous sexual alliances—polygyny and polyandry—and restricted sexual freedom among the aborigines in the wilds of South America, Africa and Australia, but monogamy has the widest distribution, recognition and permanence.

Sexual laxity or prostitution variously developed, and permitted among every people (no matter how civilized), is really the representative of primeval instincts. Social conditions are not stationary but evolutionary, with many factors. The psychical origin of the predominance of monogamous union is that it gives the freest choice of mate and best care of the offspring through the close bond between mother and child, immutable and intimate, from the helplessness of babyhood through the impulsiveness of early childhood, and from the dependence of late childhood through adolescence.

When the primitive father was away in battle, maraudings, hunting and herdsman'ship his contact with the child was temporary. Even when his paternity was probable his relations with mother and child were hardly a union. Later tribal organization concentrated about the settlements and these preparations for family became realizations. From the family arise the home as the site of all relations—protection, sustenance, unity of purpose and community of interest. This progress—great from small origins—has been achieved with much difficulty.

These processes are efforts at a moral code—a set of sexual customs and alliance.

Morality is an essential element, a unit of relation, a mighty factor of progress, hence these peoples had seen it in the dawn of a high family life. Marriage by choice, leading to the union of one man and one woman, was already firmly established no matter what other alliances co-existed or pre-existed.

The man is lacking fundamentally who, in knowledge of social foundations and superstructure, is yet without comprehension of the dignity of family and wifehood. His attitude is self-assertion and self-interest instead of altruism and devotion to common interests and home. Such men are primordial misfits in the marital obligations of modern society. Not matrimony but such people in it have the faults and cause the breaches.

V

Marriage must be guarded by limitations, publication and State records. Education postpones marriage among both men and women by about seven years beyond the eighteenth year. After such training men and women are more productive elements of society. If parentage is still postponed two years then families begin nearly ten years later than those of the lower classes who marry around the eighteenth year.

Thus the lower stratum of society overproduces and the cultured group underproduces. If both classes were restrained from marriage until the twenty-first year then equalization would be secured.

The age of consent for girls is eighteen in most civilized countries. The principle of the age of consent for boys is slowly being established. These ages are sufficiently mature to establish moral responsibility for sexual debauchery. A similar

stand as to matrimony is required because of its complex associations with the family and of the family with the community. In many countries the legal marriage age is much less (under parental approval) than the age of consent. This is natural because the responsibility of parents for the union is an irrevocable right. While wedlock is a definite protection, the age of consent covers sexual relations without wedlock or consent or recognition of the parents. Although slow advance of the age of consent beyond the minimum legal marriage-age in many lands has been accomplished, a change in the marriage-age (no matter how advantageous) will be difficult. Public opinion based on careful education would have to precede any legal enactments.

Blood relationship is, even among semi-civilized peoples, often regarded as a bar to matrimony. Inbreeding among cattle-raisers is usually temporary and regarded as undesirable. The same principles apply to the human race. The good and the poor traits of body and mind are inherited by the children. Fertility is present among blood relatives who may marry. Ancient history contains dynasties maintained by such marriages and intermarriages but human beings have always sooner or later finally forbidden them. The love, which as children we show toward our kin, is different from inspirational sexual love in marriage.

The publication of marriage has probably always been the policy of the human race. Among some peoples the marriage arrangements by the two families is entered into during childhood or infancy. While the contract of engagement is a family affair the principle of publicity is clearly present.

The publicity of a marital union is accomplished by an announced engagement and a wedding before witnesses. An announcement is often made before

a congregation by an interval of about two weeks, in the hope that impediments will be made known and an unhappy union prevented. Such publication is protection of the young people and their new home, the status of the woman and the good name and good-will of the families. Among primitive peoples these relations are rudimentary, but like all other human gains, these appeared gradually and progressively.

In our own times the details are reduced to relative superficialities because alliances occur between persons whose families know each other or whose identity can be established. Sordid bargaining is occasionally seen. The daughter of a family of means—usually suddenly acquired by the smile of fortune—purchases a title. Frequently the owner of the title is a cast-off from his own aristocratic world, leaving a dissolute record, vast unpaid debts, and seeking new creditors or dupes. His stipulations are a cash value for rank. In no detail is this bargaining superior to that among semi-savages who barter their daughters to the highest bidder.

The cast-off aristocrat is an explosive marital experiment in his own class but his selfishness is by no means rare, though extreme. Its quality is duplicated by men who think more of what they will get out of marriage than what they should put into it for common good. They too are dangerous experiments in a life-laboratory as sacred as marriage.

VI

Human nature in individual persons and in collections of persons cannot be standardized under one principle. Any one-idea plan usually fails because it does not account for essential variations in personality or character. There has never been but one religious faith, code of morals and customs, standard

of conduct or civic principle. The charm of life depends on normal variables from being to being and human co-ordination gained from them. The diversity of sexual life from prehistoric to our own times is an example. The remnants of these varied customs still seen in modern civilized peoples will amplify present conditions and problems now struggling to solution.

The radical school claims that individuals and peoples like individuals should be left to evolutionary influences in an independent right to develop and defend their own sexual life. This doctrine fails to correlate the person to his community and to measure his acts through their influence upon his fellows. If human kind had not passed through all forms of sexuality and if the majority of the races had not selected monogamy there might be much in these claims. Prolonged past experience subordinates the individual to his community and dominates sexual laxity by sexual probity.

VII

Sexual independence is justified, according to these radical doctrines, because monogamy has never been the sole and consistent marital relation in any people and in particular in any Christian people, although Christianity fostered and protected monogamy. There is no more reason in that argument than would be in the same argument applied to all human institutions. It is almost the same as saying that because governments are not universally law-inspiring and citizens law-abiding there should be no general governments but rather general anarchy—mild or extreme.

The development of the marital bond, the history of nations and peoples, past and present, and existing conditions indicate that monogamy and an indis-

soluble marriage bond are among the signs of national health. Peoples not given to monogamy have not advanced as have monogamous peoples. The relation is not that of cause and effect but correlative development.

One thing does determine national quality and security. It is the status of family and home. Key says that the vitality of a people depends on the willingness of its women to have children, on their husband's capacity to protect the nation, on the whole people's ability in the achievement of prosperity for itself and for mankind and finally on the will of the individual to sacrifice his own ends to the common weal.¹

Such is the value of home-life, in parental instinct and duty in begetting, protecting and training children. Out of such domiciles extend other responsibilities. The protection of hearth, home and country gives the father a large and lifelong contract.

Can other sexual policies have a different influence on individuals and peoples? Concerning sexual laxity, Key closes with these words: "What can further be proved is that, if a people wastes its strength in sexual dissipation, this will often prevent its fulfilling the conditions we have mentioned as necessary to its progress, and will thus bring about its ruin."² Excesses of all kinds are very costly, if not in material means then in physical, mental or moral strength. Self-evidently the life of a nation depends on homes and children, because home and family are the actuating forces of civilization, and the terminal goals of human experience.

Men who do not see these principles need instruction—otherwise they become liabilities in society. They make poor partners in marriage because they

¹ *Love and Marriage*, 1911, pp. 8 and 9.

² *Loc. cit.*

do not have that viewpoint which leads to willing and deliberate fulfilment of all its bonds, and duties.

VIII

Social well-being in common morality suffers through departures from family unity and relations.

The first lapse consists in parentage without mutual devotion and love for the child. Here the three-fold complex love—father—mother—child—is lacking without which the home and family do not function best.

The next damage is parentage without responsibility between the man and woman. Pre-eminent is out-of-wedlock parentage. It deprives the child of the influence of each parent and of home-surroundings.

A third factor comes through those fit by heritage and unfit by intention for parental duties. These people, while fit, have no children although surely valuable to community and race. Voluntary childlessness is our grave social condition because it affects chiefly those whose rights by inheritance, obligations from privileges and rewards of accomplishment demand procreation. The best individuals are not procreating.

Another breach is parentage of the mentally unfit—degenerate, insane, feeble-minded. They usually have no home and no family, and the children may repeat their defects. Under eugenics in this volume more detail will be given to this moral difficulty.

The last important lapse consists in departures from common morality, in seduction, rape, and any imposition upon one sex by the other. This factor might be grouped under prostitution and irresponsible parentage or eugenics.

IX

Harmless flirtation may arise from comradeship and fellowship and lead to devoted friendship and later into a lifelong love. Quite another matter are those premature and ill-considered philanderings which never attain devotion and often lead to familiarity. Under Venereal Disease, and Matrimony this subject will be fully discussed.

The man degenerates and degrades his obligations toward the woman. Familiarity breeds contempt not respect. The women stoop from high self-expression and often destroy their faculty of profound love (their greatest, transforming, transfiguring impulse, the lasting happiness and blessings of life). The man, woman and Society lose, even when sexual contact does not occur. The surest way to recover from one love affair is not to enter upon another. Neither is worthy. Love is not present. The spirit of promiscuity then underlies sexual familiarity. Prostitution manifests itself, and the social order is denied its right to parentage. The man who has not considered this social problem has a large store of thought in it.

Childlessness—in total or in limited degree—is not smartness in the couple, especially perhaps in the woman. Parental spirit is so dwarfed that the child—if it exists—is left to hirelings. Passions aroused by marriage are not tempered and moderated with maternity. There is no family in the highest sense to claim the energies of sex, to quiet impulses and to concentrate affection. Distraction in intrigues, promiscuity and vice again costs society because such conduct essentially detracts from common morality. A neutral middle ground never exists.

X

Seven-tenths of all human relations depend on misconceptions. A misconception is the fear that injustice, inferiority—perhaps subjection—are placed on woman by that morality which restrains the relations described in the last two paragraphs.

The truth is that refined superiority and mentality belong to high morals. Sex-love and marriage are not separable because parentage is the normal expectation and right of society. This kind of morality arose from the desire of the male to know his own offspring. To that he and society are entitled in the family organization. This code has done most to purify and exalt sex and to dignify and protect woman. Disregard of it in "equalizing" the sexes will declass woman and harm society. A man who does not see these matters as they are in extended perspective needs glasses for his moral eyesight.

Key, after noting the tendency during the age of chivalry of believing that love and marriage can be mutually exclusive, emphasizes the new morality in the opposite direction of unity of love and marriage. She says, "Once more, as a guiding principle of morality, the unity of marriage and love must be maintained." This dictum she explains, in that unity involves the right to conform sexual life to individual needs, provided only that it does not prejudice unity or rights of the beings to whom love gives life. Love becomes a private affair, while children are the business of society. The two lowest expressions of sexual division (dualism) sanctioned by society, namely, coercive marriage and prostitution, will become impossible. After the triumph of unity they will no longer satisfy the need of humanity.¹

¹ *Love and Marriage*, 1911, p. 24.

When a man writes on such topics he is commonly accused of bias toward his sex, hence it is well to note another woman author, Kenealy, who says that in evolutionary progress love has been so inspiring a sex-attraction with pure and tender attributes, that passion combines in higher natures physical attraction with altruistic affection. Parenthood, thus quickened and spiritualized, evolves more highly intelligized, beautiful and efficient offspring.¹

Spinoza, one of the world's greatest philosophers, states with convincing force: "The sexual love which has its origin in what is external and accidental may easily be turned to hate, a kind of madness that is nourished on discord; but that love, on the other hand, is lasting which has its sources in freedom of soul and in the will to bear and bring up children."

It is doubtful whether or not the modern tendency to undermine social structures will rear any new structure which will endure as long or as well as our present standards.

XI

What are the rights of individuals to parentage? The world is reconsidering common morality—a term so vast that a definition is impossible. Qualifying terms illuminate and elucidate it. Hence the term sexual morality is clearer.

Self-preservation is a cardinal point in the compass of the human life-course and in its name human beings will do extreme things. As the strongest sole motivation in our mentality it will call forth acts of protection ordinarily called selfish and sordid. Self-perpetuation in parentage is another cardinal point, in importance second only to the former. In the sacrifices of self for offspring in accidents and war,

¹ *Feminism and Sex-Extinction*, 1920, p. 14.

it is as great or greater than the former. In its name many extraordinary and commendable things may occur. The misguided sex-love of men is an example of the instinct, so are sexual depravity and excesses in prostitution and illegitimacy.

The human being begins to live or lives best as soon as parentage begins. There is no vocation as exalted as motherhood and fatherhood. Among early races motherhood is woman's chief honour and distinction, but the same homage is sometimes denied to the modern mother although she bears a vastly superior child. Such contradictions are mutually self-destructive yet there is too much effort to belittle motherhood and exalt other activities.

XII

Such discussion and effort divert woman's activities into vocations. This is motherhood in the unmaking as distinguished from motherhood in the making, formerly the great accomplishment of the race. This change is attempted when children have increased in mental, nervous and psychical dependence on the sympathetic comprehending care of both parents, particularly the mother. Fortunately, the noisy minority are heard in ventures and vagaries. The productive majority say less but do more.

Hardly a man or woman has attained success in the world who did not have a fine mother, although not herself of public preferment. Famous women, if they marry, rarely become mothers at all or successful mothers. The mothers of eminent sons and daughters had the perception and wisdom to instil caution and wisdom for progress, recognition and success.

Bad parents, especially bad mothers, usually create bad homes and beget and rear bad children.

The story of degenerate families—white trash, as they are called in the South—establishes the truth. Every community has representatives of these groups and social order is giving more attention to their problem.

The normal man desires parentage and honours its trials, sacrifices and obligations. A quitter is the man who does not accept this viewpoint. The woman about to marry a man considers these facts carefully before she marries rather than regret afterwards.

These statements are convincing if we remember how deeply interwoven within our social conditions are the relations of man, wife, children and fireside. What is the basis of social order? Sexuality without love? Love without sexuality? Or the proper balance of the two? The third is the normal average. The first and the second are the unusual extremes. Mother nature develops and protects the normal creature but casts off the abnormal. In social nature the normal will survive and the abnormal perish. Proper relation of sexuality and love will survive and none other.

XIII

The family as the unit of society has wisely been called the great co-operative human element. The mother depends on the father for certain communal services, chiefly external relations. The father accepts the provisions of the wife. Both factors must be discharged for co-operation. Each child is, wisely, trained gradually to little and then to more and more responsibilities. In adolescence and early adult life the parents delegate to the children more exacting duties.

Farmers' families are the largest because co-operation is carried to its best development in them. The

chores placed upon the children are wholesome physically and productive of the common weal.

There is now a temporary disregard of these family relations and a disbelief that the family has economic, civilizing and organizing status in our body-politic. However, the converse—the older notion—is undeniable. Should the family be even theoretically abolished society will return to it quickly and positively, because it represents the terminal outcome of every other possible relation of the sexes. It exists in rudimentary form in its evolvment, among peoples whose social conditions are below ours.

The origins of co-operation are shown by investigators such as Lowie, Hahn and Laufer. The general conclusion is that it reached equitable subdivision and did not overwork woman. The great questions are sustenance—food supply, and home economics, clothing and utensils. According to the civilization of the tribe the husband hunts, fishes, plants, tills, harvests and domesticates, raises and watches cattle, sheep and goats. The wife plants, gardens and gathers roots, vegetables, fruits to secure food. The dressing, curing and treating of skins and the weaving of rude textiles are usually done by women, but in many tribes by the men or by both. Hand-made utensils (pottery) are the duty of the women, but if wheel-turned are that of the men. Hazardous work falls to men, as in our civilization. Human instinct is the same to-day as ages ago.

XIV

As the family contains the co-operative partners the home is the factory of products. The family without the home exists almost on a starvation basis, like a plant without sunlight and proper cultivation.

One calamity is that the men women marry do not have pride and insistence on the home as the co-ordinator of the difficulties and happiness of life. Such men are not successful husbands or fathers. Their interest is the things away from their firesides. They do not hold at high value the love and devotion of wife and children.

Conversely, that home lacks much without a woman dearly pledged to home-building, house-keeping and child-care. If her interests are in a commercial vocation something must be sacrificed. Commonly the home-interests are. After a weary day her elasticity, enthusiasm and cordiality due her husband are spent. Estrangement in slowly increasing degree begins. Neither husband nor wife receives joy and happiness enough to replace their wastage and disappointment in the world.

XV

Two problems surround the family to-day: one is unified support of the home and training of the children and the other is the size of the family. Disunity in the family is very grave. It arises from wage-earning by both parents, and results in neglect of the children. A study in New York City has just been completed as to delinquency among coloured children from homes out of which the mothers went to work. Thus her care was absent.

In its comment on this subject the *Medical Week*¹ says that mass migration of Negroes to the metropolis has caused serious social problems, as shown in the report on "Delinquency and Neglected Negro Children in New York City."

The Joint Committee of thirty social agencies finds contributing causes of delinquency to be (1) lack

¹ Official organ of the Medical Society of the County of New York, Sept. 10, 1927.

of opportunities for supervised recreation ; (2) lack of parental control commonly where mothers work outside the home ; (3) retardation in school and resulting tendency to truancy.

To correct the conditions disclosed the Joint Committee urges a committee to co-ordinate all activities and a social welfare programme for coloured districts.

The report also recommends increased recreation for coloured youth : increased municipal facilities for play ; after-school and summer activities in school buildings ; social centres for adults and families as units ; pay and free summer camps ; extended probation ; more visiting teachers in schools ; more Big Brother and Big Sister supervision ; legislative appropriations to enlarge the New York Training School for Girls ; provision for neglected Protestant boys and girls particularly over twelve years of age ; better institutional provision for young delinquent boys.

The number and distribution of cases all over the city make this report convincing that the mother in the home, nurturing, supervising and training the children, is an absolute necessity. The limitation of the investigation to one group eliminates doubt based on racial differences, social distinctions and intellectual capacities. A homogeneous group is always an advantage in such a study.

The reader will note that my statements give pre-eminence to the home in social work whereas the foregoing report seems not to do so. The report¹ says that the visiting teachers, when asked what difficulty involved the largest number of children, stated the chief need of adjustment to be "home conditions," and when asked what caused lack of adjustment in school, they replied "working

mothers," poverty and poor parental control to be the chief causes. The statement¹ is made that judges, dealing with Negro children, referred to the lack of parental control aggravated by the absence of the mother from the home.

XVI

The home-influence upon children is demonstrated by the following statement² from the United States Department of Labour, Bureau of Child Welfare, that Lydia von Wolfring was active in organizing the first child-welfare congress in Austria in 1907 and reforms in child-welfare. Ill-treated, neglected or abandoned children are brought up by State institutions or child-welfare societies.³ In recent years private families have been preferred. No mention is made in the Code of parents' pay for the child's maintenance, but there is extensive provision for needy children. The placing of children in private homes instead of institutions is more and more prevalent. Since April 1, 1919, the Government supervises all children under fourteen years old (legitimate or illegitimate) under persons other than parents.³

Russia, in revolution, at first gave practically all children to the State but is abandoning the plan. Austria without any social catastrophe adopted a comparable plan but has since relinquished it. Homes are indeed to be preferred to institutions for the children. The growing, developing child does best under a fine woman and in home atmosphere.

The right type of man meets duty in that home cheerfully and successfully. The man who does not

¹ Page 37.

² Sections 176-178 of the Civil Code of Austria, *Das Allgemeine bürgerliche Gesetzbuch*.

³ Abstract of a personal letter to the Author, Sept., 1927.

realize this standpoint is usually beyond instruction. He has not developed with the race up to responsibility. Parentage is not his inspiration. House, motherhood for his wife, children, are not his attraction and consideration. Our Courts of Domestic Relations deal with such men as deserters of homes.

The last few pages have discussed those elements in social life which in the main support the best elements and interests of our societal organization. A few facts have been mentioned whose general influence is detrimental in various degrees quite obvious to the reader. We now come to two factors which are positively to the disadvantage of social stability: reduction of parentage below the limit of safety and the disruption of the family through divorce.

XVII

The number of children in a family is a problem whose solution is not in sight. France as a nation during the lives of those now old had attained a stationary population. During the present generation her population is receding in its best elements. As an economic necessity to stabilize commercial enterprise forced immigration has been instituted, and maintained—successfully for the time being.

Russell,¹ in discussing the outcome of decreased or declining birth-rate, states that there is no importance in an increasing population, for if the population of Europe were stationary, economic reforms and peace would be easier; that regret *at present* is not the decline of the birth-rate, but of the best population; that there are three fears in the future: first, absolute decline in the English, French and Germans; secondly, as a consequence, their subjugation by less civilized races and the extinction of their tradition;

¹ Bertrand Russell, *Why Men Fight*, p. 197.

thirdly, a revival of their numbers on a much lower plane of civilization, after generations of selection of those who have neither intelligence nor foresight ; and that if this result is to be avoided, the present selectiveness of the birth-rate must be stopped.

It is not a question, in my opinion, as to whether or not superiority of the peoples Russell names (Anglo-Saxons, Teutons and French) exists over other peoples. The question is whether or not their accomplishments as facts in civilization warrant continuance of their stock for further benefit of the race. My own answer is an unqualified yes. I am therefore not in favour of birth control unless its present tendencies are changed from decrease to increase of the stock now being decimated by it.

Holmes¹ gives a table revealing our own situation.

DECREASING PROPORTION OF CHILDREN IN THE UNITED STATES
Number of Children under 5 per 1000 Women, 16-44 Years
of Age

Date		Date		Decreases
1800	976	1860	714	262
1810	976	1870	649	327
1820	928	1880	635	293
1830	877	1890	554	323
1840	835	1900	541	294
1850	699	1910	508	191

"It has been calculated by Professor Willcox that if this rate of diminution continues for a century and a half there will be no more children produced. The proportion of children here indicated would naturally be affected by foreign immigration, which consists largely of adults." This statement means that if the present decrease were to continue unvaried, merely as a mathematical determination, no more children would be born.

The column of decreases in the sixty-year periods is most impressive, and leaves much to be remembered, hence I have added it.

¹ *The Trend of the Race*, 1921, p. 120.

XVIII

Baber and Ross¹ have considered the size of the family as related to age, education, occupation and mortality of children. A cross-reference method includes all aspects of the question. Their last chapter compares the size of the families in their study with that of dependent and non-productive families. As the best *brief* its conclusions as to the whole matter are overwhelming.

They included only fertile families, completed by the 45th year of the wife's age (at which child-bearing ceases), excluded still-births and applied these standards to the passing generation and the "present generation" now in full maturity. Such families of the "past generation" average 5.44 children each, and of the "present generation" 3.35, or 2.81 including its childless families for an absolute average.

Dublin² shows that the relation between the death-rate and the marriage-rate requires 3.7 children per couple to replace the preceding generation. Other experts confirm these figures and add that no change in five years has occurred. *This size of family means a stationary not an increasing population!*

Baber and Ross³ lay down these facts: . . . "To 100 fertile couples (200 persons) of the 'present generation' only 335 children are born. Allowing for those who do not grow up and for those who grow up but do not marry, it is very unlikely that out of these 335 there will be 200 married persons who will survive the productive period, and still

¹ "Changes in the Size of American Families in One Generation," *University of Wisconsin Studies in the Social Sciences and History*, No. 1.

² "The Significance of the Declining Birth Rate," 1917, *Congressional Record*, Jan. 11, 1918

³ *Loc. cit.*, pp. 26-27.

more unlikely that there will be that number out of 280 births, which is the figure if infertile families are included, as they must be when speaking of married couples. So our 'present generation' is not replacing itself, let alone expanding at equal pace with other elements in the population. *The families of our study are a thinning strand in the American people.*¹

"By comparing the 5.44 children per fertile family in the 'past generation' with the 3.35 per family in the 'present generation' we find an amazing decrease of 38.42 per cent. A shrinkage of more than three-eighths in a single generation! Dropping the figure for fertile families only, which is useful only in comparison with the last generation, and taking the figure 2.80 which represents the actual number of children in the completed families of the 'present generation,' we find that another generation of decrease at the same rate would result in less than two children per family (1.72 to be exact). While a second generation would produce families with an average of almost exactly half a son and half a daughter each (1.05 children to be exact)! And while this picture may be too dark, it is certainly not lightened by the fact that 13 per cent of the families of the 'present generation' are infertile. One out of every eight completed families is childless! And when we note that 17.7 per cent more are one-child families, the trend toward extinction is evident."

XIX

There can be no doubt in the computations of Dublin that in order to replace the departing generation on a person-for-person basis, the present generation must have 3.7 (practically 4) children

¹ Italics are mine. V. C. P.

per couple. Writing not as a mathematician including all factors but as a biologist, familiar with the laws of life, Knight¹ says that three children are the minimum through which a group may maintain itself. Such a statement disregards "*replacement*" of the passing generation but emphasizes "*continuance*" of the present group.²

Now comparing the pure American stock with foreign-born and mixed stocks, what are the results? Holmes³ gives this table showing that the English-speaking elements about equal Dublin's replacement figures whereas all others exceed them:

"Italians, 4.9; Bohemians, 5; Finns, 5.3; Russians, 5.4; French-Canadians, 5.6; English Canadians, 3.5; Poles, 6.2; Norwegians, 4.7; Austrians, 4.6; French, 4.3; Germans, 4.3; Irish, 4.3; Swedes, 4.2; Scotch, 3.6; English, 3.4."

In contrast with the decadence of the progressive, productive American these investigators show that dependent Americans average 6.49 children per couple among 100 families studied. Not a few should undergo eugenic sterilization such as is being practiced in California, Virginia and a few foreign lands in order to control defective, insane and criminal progeny.

XX

The extinction of American stock is evil. The greater difficulty is that its intellectual and better stock suffers most. The disinclination toward children affects men and women about equally. Baber and Ross⁴ have shown that where an American man has married a foreign-born woman (usually freely maternal) the number of children does not

¹ *Taboo and Genetics*, 1920, p. 107.

² Italics are mine. V. C. P.

³ *The Trend of the Race*, 1921, p. 128. ⁴ *Loc. cit.*, p. 13.

increase over an all-American family. The reluctance of the modern American girl to bear children needs only mention. There is no dispute on that point.

The mental stamina of the average college girl has characteristics and values. Numerically few, they are increasing. A homogeneous group always adapts itself to study and sound conclusions. The economic influence of college-girls is beyond the weight of their numbers, hence marriage deferred, refused or with few or no children, has economic importance and grave omen.

These are the heritages and qualities of such women involved in these truths.

Their parents, many of the professional-father class, have economic stability and social instinct to provide the education.

The girls themselves have passed through primary, grammar and high school and college, even against obstacles, through thirst for culture. Some have worked their way through college.

A few girls are picked by teachers and inspired to take a college degree.

Such characteristics are inherited, and developed. They are hardly ever grown on poor soil. As shown later in this book in Problem V on Matrimony, the misfortune is that the marriage is so long postponed that enthusiastic devotion is replaced by interests and vocations—extraneous to love, home, mate, children, or motherhood may be a dwarfed, not a great, active relation. This tune is set by Kenealy¹ that neglect by the majority of cultured mothers of grave maternal obligations is lamentable. They hand over their children to ignorance, carelessness, cruelty and viciousness, in strange uncultured women whose character, disposition, fitness, breeding and habit are unsuited for the greatest human task.

¹ *Loc. cit.*, p. 207.

XXI

The best marital and parental statistics of men are furnished by a definite group of Harvard alumni. Phillips in 1916 and 1926¹ gives positive facts. Holmes shows that children of University of California men average 3.25 per marriage (considerably below the stationary limit of 3.7 of Dublin). Phillips estimates that maintenance of the Harvard group requires 3.52 children per family for self-reproduction. The birth-rate for married alumni however is 1.89 and of all graduates averaged together 1.45, of whom 0.11 die, leaving 1.34. Phillips shows that 5562 graduates from 1891-1900 along the male line alone will be extinct in nineteen generations (600 years). Under Davenport's method Phillips shows that a Harvard class of 1000 to-day will have 50 male descendants in 200 years.

Limited parentage is evil enough, but sterile marriages are worse. Phillips states that in the classes 1851-1860 only 13 per cent of marriages were childless whereas in 1891-1900 the rate ran to 26 per cent—much higher than in any other body of men. The marriage ratio has not changed. Sterility of unions depends on separation, divorce and brides' advanced age. The English-speaking men were 95 per cent in 1850 and 59 per cent in 1925 through decline in birth-rate and heavy immigration, the aliens supplanting Harvard native stock. A biologist says, "Within nations, some racial and religious groups outbreed others and thus gradually supplant them—for the future is to those who furnish its populations."²

¹ *Harvard Graduates' Magazine*, No. 97, September, 1916, and Further Studies of the Harvard Birth-rate—classes 1891-1900, *Harvard Graduates' Magazine*, March, 1926.

² Knight, Peters & Blanchard, *Taboo and Genetics*, p. 113.

XXII

Sociologists, eugenists, statisticians, biologists prove that : first, parentage is artificially suppressed to and beyond the irreducible extreme ; second, the family is damaged by separations and divorces as the cause of childless unions ; third, back to normalcy is needed in parental instinct, family-life, number of children and co-operation of the sexes.

If we consider the studies of Baber and Ross just quoted with their 13 per cent of infertile families together with the Government record¹ with 57.3 per cent of all divorces "reporting no children" and 6.6 per cent of all divorces "not reporting children," we see that absent or deferred parentage is a large factor in marital and societal undoing. The Government states : "It is probable that in a large number of cases in which no report was made, there were no children, or at least, none so young as to be affected by the decree."

This Problem clearly states social and communal conditions in their entirety. Divorce is a social tendency, slowly increased during the past forty years and rapidly during the last ten years. Its discussion and correction are of great consequence because it is a large factor in lowered birth-rate.

The following data² cover the number of divorces per 100 marriages, ratio of causes, classification of causes, duration of divorced marriages and children affected. Other elements of this report are not to our purposes.

The percentage of divorces runs as follows : "This number increased from 5.5 in 1887 to 15 in 1926, the

¹ Department of Commerce, Bureau of the Census, *Marriage and Divorce*, 1926, Table 27, p. 39.

² *Ibid.*, 1926, pp. 19, 30, 31.

increase being much more rapid during the 10 years from 1917 to 1926 than in the earlier part of the 40-year period covered by the statistics. While the annual ratio of divorces to marriages does give an approximate measure in the increasing likelihood of divorce, it should be noted that the number of divorces granted in any one year per 100 marriages performed in the same year does not indicate exactly the percentage of the marriages of that year that will probably terminate in divorce.

"Marriages not solemnized during the same calendar year or outside the United States are factors to be eliminated as far as possible. . . . To the extent that such divorces were included in the totals, the ratios between divorces and marriages, as given in the table, overstate the probability of divorce for the marriages of the corresponding years."

The ratio of causes is as follows :¹

Cause of Divorce	Divorce granted to husband	Divorce granted to wife
Adultery	14.8	7.0
Cruelty	28.3	42.7
Desertion	45.5	26.0
Drunkenness	0.4	2.0
Combination of causes	2.9	7.9
All other causes	8.1	8.7

Consideration of these ratios leads to these impressive facts. It would be very strange that adultery and desertion on the part of the wives are at almost a 2 to 1 relation and that "all other causes" are practically equal between the mates, except in the light of the following data in the Government records. On a state-to-state basis the following facts stand out : "Thus in 1926, the variations between states in the percentage distribution by cause of divorces granted to husbands were : For adultery, from 0.3 per cent in Nevada to 93.6 per cent in New York ;

¹ *Ibid.*, adapted from Table 19, p. 30.

for cruelty, from 0.2 per cent in Virginia to 69.6 per cent in Michigan ; for desertion, from 5.2 per cent in New York to 92.2 per cent in New Mexico ; and for drunkenness, from less than one-tenth of 1 per cent in Michigan to 2.6 per cent in Rhode Island. Similar wide variations are shown in the percentage distribution by cause of divorces granted to wives in 1926. It is certain that the variations between states in the percentage distribution of divorces by cause are affected by many factors besides the differences that may exist in the behaviour prior to divorce of the persons divorced. Thus, of the husbands granted divorces in 1926, it is certain that the proportion actually deserted by their wives did not vary as much as from 5.2 per cent in New York to 92.2 per cent in New Mexico. . . . Differences between states in requirements as to residence of applicants for divorce, differences in the law as to remarriage after divorce, and difference in the practises of the courts granting divorce may influence the divorce rate more than do existing differences in the number, kind, and statement of the legal causes for divorce."

The Government divides causes of divorce into three groups ; major, combined and minor causes. No two States are alike on these issues. The major causes are : adultery, cruelty, desertion, drunkenness and neglect to provide. The minor causes are : gross neglect of duty, vagrancy (mainly non support), conviction of crime, separation and bigamy. The combined causes are two major causes together (of which adultery is usually one) or a major (chiefly adultery) with a minor cause. There is also a small group of " all other and not reported causes," which we may ignore.¹

The children come in for their share of the calamity

¹ Department of Commerce, Bureau of the Census, *Marriage Divorce*, 1926, Table 37, p. 50.

and dependent minor children are meant. Taking *all* the divorces for the first Government investigation, from 1887 to 1906, and for the last investigation, in 1926, for convenience only the cases, "reporting children" were respectively 40.3 and 57.3 per cent,¹ and cases "not reporting children" were respectively 19.9 and 6.6 per cent !

At each study by the Government the number of children affected is greater in decrees granted to the wife than to the husband. The reason is obvious. "For her,² therefore, divorce, usually means a severance of marital relationship only and does not involve a separation from her children. For the father, however, divorce usually signifies a severance of parental relationship also. Consequently, he may be more reluctant than the mother to take the initiative in securing divorce."

"Again, young children are by usage and wisdom assigned to the mother."

Our sociologic interest is engaged in the duration of divorced unions varying from less than a year to thirty years and over. A marriage which has survived fifteen years (taken as the half-way point of the Government table) or longer should survive for life unless the couple are unreasonable. Such belated misfits cannot rest on consideration but on deep discord.³

These records develop the conviction that one great relief of the divorce problem is the removal of all variables through uniform divorce law. The more courageously and successfully such a law is written and enforced the sooner will be its remedy.

XXIII

In its sex perversions, decline of birth-rate, excessive luxury, defiance of decency and offences

¹ *Ibid.*, Table 27, p. 39.

² *Ibid.*, p. 39.

³ Tables 22-25, pp. 34-37.

against common morality the present situation indicates a biologic fact. Biologists teach that cultural limitations lead to exhaustion of the vital force and reproductive energy of finely raised plants and animals. Vitality is deficient and procreation pauses, becomes stationary, decreases, ceases. The basis of life in the cells of the plant or animal no longer recreates and procreates itself and thus the breed runs out.

The present cultural or supercultural period will bring exactly this biologic close, in a few hundred years, or far less. Much depends on the biologic development of races around us and the competition they evolve. Natural history sees the importance and results of sexual irregularities and perversions, strength wasted in riotous living, rapidly declining birth-rate, indifference to parental duty, altruism and sacrifice. The civilizations of the past appeared, fought and struggled to the front, became luxuriant and luxurious, wasted, waned and fell ! Exactly the same racial cycle will be completed by the Western men.

Nations and races obey the same law of life as their individual members. With care, regularity, diligence and economy the individual progresses and prospers. Let him relax these qualities and disintegration begins in home, family, commercial or professional relations, and calamity and catastrophe are certain. So in nations, ancient and modern ; they die in time of popular decay exactly as the person dies of disease or loses his property and status.

The writers of ancient Rome lamented the ambition, avarice and luxury as corruption—departures from the natural qualities which glorified Rome. These writers lived in those times on the ground and among the people. Their utterances

were sadly prophetic of departures from national self-respect and self-honour which caused downfall exactly as in individuals.

After reviewing this entire problem, including the suggestion that the "corruption" of Rome was change like our own "progress" or "modernism," Ferrero in closing this discussion, states that :

"The pessimism of the ancients regarded progress as corruption. There was a basis of truth, just as there is error in the optimism with which we consider corruption as progress. This force pushing new generations on to the future, creates and destroys ; its destruction is felt in ages like Cæsar's and ours, in easy increase of wealth, desires, and ambitions in all classes. They are the times in which personal egoism (individualism) displaces in society the interest of the species : national duty and the self-abnegation for common good. These vices and defects become more common : intellectual agitation, the weakening of tradition, relaxation of discipline, the loss of authority, ethical confusion and disorder. While certain moral sentiments refine themselves, certain individualisms grow fiercer. The Government no longer represents the ideas, the aspirations, the energetic will of a small oligarchy. It is more yielding, gracious, contradictory and discordant. Family discipline is relaxed ; the new generations shake off the influence of the past ; moral, religious and political honour and rigour are weakened by utility and expediency. Confessing or dissimulating it men seek not the right and decorous, but the utilitarian. The civic spirit dies out ; the number of persons capable of suffering, or working, disinterestedly for the common good, for the future, diminishes ; children are not wanted ; men prefer to live in accord with those in power, ignoring their

vices, rather than to oppose them. Personal advantage, not public events, interest."¹

All these thoughts apply pointedly to modern conditions.

Rome fell after few centuries of debauching over-indulgence and left codified law as her bequest. Greece in her own downfall preceded Rome through the same steps, stages and highway. Her heritage is the beauty of art and literature. We cannot escape exactly the same fate, if the strength of maturity is dissipated and wasted, for the advance and end of age will be soon upon us.

XXIV

The number of children born is below the rate for slow racial increase, but society is improving their health and there was never a time when child-welfare received as much attention and support as at present. The most conclusive contribution to this subject is that of Walker.² In Fargo, North Dakota, public health organization, administration, co-ordination, extension and co-operation with other civic and political interests were planned. The details covered (from 1923 to 1927, five years) vital statistics, communicable diseases, venereal disease control, tuberculosis control, health of mother and unborn child, health of the young child, health of the school child, sanitation, laboratory service and popular health instruction.

The results were great in improved diet, care of the teeth and mouth and bodily cleanliness. The report considers important as a "long-term investment"—the health of the unborn child, as germane to parent-

¹ "Characters and Events of Roman History, from Cæsar to Nero," *The Lowell Lectures of 1908*, pp. 27, 28.

² *A Survey of Public Health Work in Fargo, N. D.*, Child Health Demonstration Committee, Commonwealth Fund, Child Health Programme, 1927.

age, in that protecting the health of mothers and unborn children is the most important public health function. Adequate prenatal and maternity service brings every mother under medical and nursing supervision from the earliest months of pregnancy, teaching the mother, preventing difficulties in child-bearing, conserving her strength for rearing the child, and giving the child the best start. Parents unable to secure adequate prenatal and maternity service should be provided for by public health authorities. The appraisal credits the number of public or private nursing visits to expectant mothers, the prenatal care, medical care, the per cent of all births in hospitals, and the control of midwives, if important in local maternity care.

For such public health campaigns the people paying the taxes and reaping the benefit should support the health department and health workers. Purpose and team-work are indispensable in public service and health service.

Statistics are universally interesting and the following is the record between 1923 and 1926 in each of the subjects mentioned. The small score first mentioned is that of 1922 or 1923 and the last-named figures are those of 1926 in Fargo. The increase is amazing and inspiring. Public Health work 320 to 814 points; vital statistics 16 to 55; communicable diseases 69 to 148; venereal diseases 12 to 21; tuberculosis control 8 to 45; prenatal service 19 to 75; infant service 8 to 68; pre-school service 26 to 50; school health 24 to 140; sanitation 90 to 131; laboratory 48 to 70; health instruction 0 to 11 points.

How true and prophetic is the statement of the late Dr. Herman M. Biggs¹ that within broad and certain limits a community may purchase its own health and longevity.

¹ Commissioner of Health of the State of New York.

XXV

Few persons discussing birth-control, birth-rate, death-rate, size of families and other interwoven topics realize that the child has a financial value like the adult. Parents of children through their sacrifices are under forced saving or investment whose returns begin after the child becomes a wage-earner, producing and returning more than it cost, not necessarily directly to parents and relatives, but indirectly to them through the community-at-large. Dublin¹ states that the value of a newly born child whose father earns \$2500.00 per year is an astonishing calculation, \$9,333, the amount necessary to put at interest $3\frac{1}{2}$ per cent to bring up the child to age 18 and to produce the net income throughout the working-period of life. At age 5, the figure is \$14,156 and at age 15, \$25,341. At a higher rate of interest the amount would be smaller, at $4\frac{1}{2}$ per cent, the value at birth would be one half as high. The money value of children is no small matter, representing the social inheritance of a human being in an economically organized state.

The evaluation of the child in money is the same as of the housewife. Her services are of extended value although circumstances are such that computation and payment in money are not possible. The actual investment in each child is large and its potential earning powers real and high in the future. To deny such economic relation of the child is equivalent to denying the same status in the wife and mother to both family and commonwealth.

In a birth-control discussion I read the comparison between two brothers—labouring men. One, by contraceptive activities, had had only two children

¹ "The Economics of World Health," *Harper's Magazine*, November, 1926.

and was regarded as intelligent and farseeing because he could give them so many (part being selfishness) of the usual catalogue of advantages of a two-child home. On Dublin's figures his capital investment is only \$19,666. Two children do not train each other even if they survive to adult life. Luxuries in a labouring man's home are out of place, and cause them to evade honest debts. Luxuries are in the same relation in any other home because idle expenditures.

In the story the brother had six children and was called a fool—but his capital investment is over \$55,000. His children do train each other to mutual consideration. The struggles of the family give courage, fortitude, resourcefulness in contrast with selfishness in a limited family. It is not sound reasoning to say that this father was mentally below the other. I would say that, deliberately or otherwise, he had the greater sagacity to see that his family would be a co-operative centre and that twenty years later his children would represent a group of assets to the community. Two children are not necessarily better off than six even in the face of moderate poverty. Moreover, if during twenty-five years his brother loses by death both his children and he loses two his line continues with four whereas his brother's ceases. *Not all the wisdom of family development is on the one-child or two-child side.*

Everything of this kind depends on the spirit of the home—the mutual consideration between parents and children.

I never met the father in the home I will now describe, but his character may well be pictured as the counterpart of the mother's. They live on the top floor of a tenement house, west side, New York City, because every room had the sun from one o'clock until sundown. In the sunny living-room

six children were playing merrily and a seventh was due in a few weeks. Assuming that the family might be overburdened I asked why they had not given every other child away. "Oh! doctor! For what God sends, we *always* have room and happiness!" That was it—courage, good will, fine faith. The husband of that woman would have essentially the same mind or be mightily inspired by hers. The troubles of human nature are always cowardice, ill will, selfishness, bad faith, no faith. I speak not as a pessimist but as a philosopher.

XXVI

The importance of parentage is flourishing in a new field, eugenics.

The science of eugenics improves the human offspring and the race. It has at least three phases, better mating, better progeny and better economic and social conditions which limit or prevent success in the first two objectives. As this chapter deals only with social environment, I will discuss only the last issue and leave the other two to later pages.

The frequent incidence and disastrous influence of progeny having physical, mental and nervous taint require preventive measures in surgically sterilizing the insane, feeble-minded, epileptic, chronic degenerative inebriates and criminals. The advanced insane are well provided for in institutions, but the borderline cases are at large, and they marry, procreate and transmit their defects to their children.

Sudden, violent and abhorrent crimes arise in this group with augmenting frequency because the strain of modern, especially city, life tends to nervous exhaustion even in normal people. Many of these insane have an attack during any difficulty, financial, professional, familial. Fear, fact or disability of pregnancy will unseat the reason of many women of

this type—temporarily or permanently. Some of them murder husband, former children or the new baby.

Many feeble-minded are harmless, useless, "queer," but as economic losses they are consumers, not producers and sooner or later dependents.

The record of one of these families—the Kallikak—is detailed in my former work¹ and needs no repetition here. That record only duplicates those of an ever-increasing group as each state studies these numerous and increasing degenerates.

Epilepsy, hereditary in many patients, is qualified by anti-social tendencies leading to inefficiency, degeneracy and crime. Epilepsy due to accidental damage to the brain as in difficult childbirth usually does not belong to this category but deserves attention always.

Chronic addiction to any drug—alcohol or narcotic—leading to breakdown of self-respect, efficiency and health is hereditary and a menace through criminal outbreaks and ill-favoured children.

These three defects are a basis for sterilization of men and women and thus protection against them now and future degenerate children.

Criminality, often dependent on hereditary mental obliquity, is a fourth condition but opinions as to it are in acute contest. My own opinion is that society must and will sooner or later sterilize the criminal repeater no matter what his type of crime—not as punishment but as self-protection from the criminal and the criminal from himself. Another phase of this policy is detailed in my other work.²

Criminal protection will follow as night the day self-protection and self-preservation through sterilization of the other three types of defectives. It is

¹ *The Woman a Man Marries*, pp. 56-58.

² *Ibid.*, pp. 203-205.

estimated that in the State of New Jersey epileptics will double in thirty years at their present rate of increase. How great a reduction would sterilization secure in the same thirty years !

Sterilization of the unfit is a recognized social necessity. California passed its first sterilization law on April 26, 1929, whose workings are discussed in Problems V and VI.

XXVII

There are three aspects of this work : punitive, eugenic and curative.

Punishment is not the purpose and the operation is not a mutilation. The eugenic side is the prevention of procreation of other defectives. Prevention of progeny is vastly more economic than punishment or custody of progeny.

The results in California have been good. The selection of mental defectives for the operation is the hereditary types. Many of these patients leave the institutions, never return and require only reasonable surveillance. Others leave and return with fresh outbreaks of the aberration. Hopeless cases never leave the institution. The general benefit to the patient arises from decrease or absence of sexual urge, and in women from relief of pregnancy and its uncertainties ; thus the work has an important curative side.

Sterilization has four elements : biological, sociological, humanitarian, economic.

Popenoe and Johnson¹ state that, biologically speaking, the fewer defectives born the better. Nature loves and protects the normal average. She does not prefer the high over-developed extreme nor the low underdeveloped extreme. The former dies from lack of physical stamina and the latter

¹ *Applied Eugenics*, 1918, pp. 170-172.

never prospers or produces through lack of mental efficiency.

Sociologically, the right exists to be married for companionship and happiness. In this relation our social order itself has its subfoundation. When a transmissible defect in either spouse exists, society in preventing the marriage or the birth of children becomes superior to the rights of the couple in marriage or parentage. The rights and interests of the many outweigh those of the individual. To common weal in community health and peace he is a party and the obligation cannot be ignored. Infanticide, as among Spartans and Romans and many other peoples during their evolution, cannot be practised among us. Destruction of the deficient is not as wise as prevention of their birth.

Humane considerations demand that the parents in their sorrows and the child in its realization of deficiency in mind or deformity in body be spared. The wish that birth had never occurred should never have a physical, mental or nervous basis. Such views are common sense and cannot be disputed.

Financially the losses are enormous. Mental defectives rarely produce anything worth while and are indirect losses and never assets. They are usually sources of actual expenditure and direct costly liabilities and detriments.

The United States Department of Commerce, Bureau of Census,¹ shows that the expenditures of State Hospitals for Mental Diseases reporting throughout the United States have greatly increased during the past ten years for all purposes, and that the total average daily patient population of the institutions reporting was 225,685, and the general average *per capita* cost of the year was \$282.13 (in

¹ *Patients in Hospitals for the Mental Disease, 1923, Table 124, p. 252.*

the New England and Middle Atlantic States much higher, and in the Southern States much lower than this sum).

In New York State¹ with its large foreign population the proportionate number of *insane patients* and *per capita* cost are larger. The average daily patient population in the civil hospitals was 44,097, an increase of 1919 over the preceding year. The *per capita* maintenance was \$396.79, an increase of \$10.42 over the preceding year.

The record of *mental defectives* is no better. The new Department of Mental Hygiene has: (1) Division of Mental Diseases; (2) Division of mental deficiency and epileptic diseases; (3) Division of prevention.

Whether this Division of Prevention will perform unsexing operations, as in California and Virginia, remains to be seen. The total enrollment augmented from 3461 in 1917 to 7595 in 1926 distributed: 1019 idiots, 2683 imbeciles and 3893 morons and borderline defectives.² The majority equalled the intelligence normal between the sixth and tenth years! The annual *per capita* cost was \$327.80 average, spent for: (1) School work in manual, vocational, domestic and occupational training, entertainment, amusement and social guidance, and restricted academic book-learning; (2) Research as to causes of mental defects; (3) Clinics for treatment, observation and follow-up. Travelling clinics to carry the work into distant rural parts are advisable, were tried, have been temporarily abandoned because of cost but must be an entity of the future; (4) Social activities in follow-up investigation, welfare and field work.

All these are constructive, productive and pro-

¹ *Thirty-eighth Annual Report of the State Hospital Commission*, July 1, 1925, to June 30, 1926, pp. 6, 7, 9.

² *Loc. cit.*, pp. 14, 21, 23, 31.

gressive developments and the citizenry must realize their importance.

I have seen a good Japanese sketch of a horse in nine brush-strokes. This chapter is like such a drawing. Any work on the various phases of social conditions cannot do more than state and briefly discuss general factors leaving students through research to add special factors.

The man of personality makes the best husband because he is not ignorant but informed and interested in social questions. He serves constantly with due sense of personal, communal, sexual right. He meets the inspirations, aspirations and obligations of parentage in a real family ; he will not contribute to racial decay and shares in the modern child-problem and racial uplift. He makes the best husband because he is altruistic and does not live for self and self only.

In contrast is the obstructor who has no care, interests or realization in much but himself. His union is unhappy. He has no vision, no grasp of anything greater than self-interest even as to wife and children.

In all aspects of life and human endeavour our fellows separate into two groups—as in politics, religion, morals, commerce, professions. It is their balance of force which determines upward or downward trend. The tendency has always been a steady though slow progress toward good, because the better elements have inherently the greater momentum and endurance. Conservatism controls radicalism ; honesty, dishonesty ; morality, depravity. Thus the home-building class of men are a larger force-element in the social order than the home-neglecting men. Responsibility outweighs irresponsibility in all things.

Under the general headings, as just restated, the

chief topics may be readily grouped. The venereal evil and modern matrimony have been reserved each for a separate chapter. I shall now consider the former, as it involves Society and the male. Social diseases enter largely into personal morality, intimate relations of marriage and interests of society through single and married persons. I have set forth in detail this entire subject so that the reader may have an authoritative knowledge of all its aspects.

PROBLEM IV
CONSIDERATION IN SOCIAL DISEASES

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PROBLEM IV

CONSIDERATION IN SOCIAL DISEASES

I

THE ancients ascribed most phenomena except the simplest to special gods. To the Romans, in human love-affairs, Venus was the goddess both of love as sexual passion and of love as parental devotion. As Venus Verticordia she was the protector of the family.¹ Temples and feasts were hers. A group of diseases, usually three—gonorrhœa, syphilis, and chancroid—are the outgrowths of passionate love, through clandestine or immoral sexual relations. They are called venereal diseases from this Roman Venus. On account of their social and welfare importance it is a scientific gain to call them social diseases. This will be the preferred term in this chapter.

Syphilis and gonorrhœa are the most important. A history of these two social diseases is often asked. History, in geological and archæological discoveries, and in medical literature, contributes to our knowledge of them.

II

Because gonorrhœa is never a disease of the entire body, as syphilis always is, there can be no geological evidence of it in diseased bones and no archæologic proofs in utensils, pottery and the like.

The term gonorrhœa—meaning semen-flow—was adopted by Galen A.D. 160, because the word indicated that condition. The Japanese described it in 900 B.C.² The ancient Egyptians,³ Herodotus, 484 B.C. Hippocrates 460 B.C., Pliny A.D. 115, Galen A.D. 130, Celsus A.D. 164, and many other writers

¹ Fairbanks, *Mythology of Greece and Rome*, pp. 208–212.

² *Die Geschichte d. ven. Krankh.*, 1895, Vol. I, p. 97.

³ *Handb. d. Gynakologie*, Vol. II.

record the infection beyond reasonable doubt. Roman writers give most references. Rome at these times was the most luxurious and licentious centre of the world. Juvenal¹ lamented: "Vice has culminated." Religious ceremonies, public baths, the civil status of woman—all augmented sexual depravity and the disease. "Morbus indecens"—indecent disease—excused Roman physicians from treatment.

In Greece similar sexual depravity existed. In his *History of Prostitution* Dufour states that sexual perversions marked fear of social disease among these people.

In the Bible, Moses, about 1470 B.C., wrote and legislated against these infections, as in Leviticus xv, Deuteronomy xxiv, 1, Numbers v. Josephus, the Jewish historian, states that the Israelites acquired sexual diseases in their march from Egypt to Canaan. Circumcision was evolved for cleanliness in hot climates and prevention of venereal infection. The treatment is easier with the circumcised.

In the Middle Ages authoritative writers detail symptoms, complications and treatments of gonorrhoea among the people. Writings of court surgeons to Frederick I, Richard II and Henry IV and ordinances by the Bishop of Winchester, about A.D. 1162, and by Joana, Queen of Sicilies, about A.D. 1343, are positive evidence. Through fear of personal infection,² all victims were driven out of the cities to die unattended in the rural districts.

III

The *term* syphilis was applied by an Italian in 1530 in a poem concerning the curse of Apollo on a herdsman Syphilus for blasphemy.

The origin of syphilis is being verified through its prehistoric, ancient, medieval and modern periods.

¹ Sat. VI.

² Sanger, *History of Prostitution*, 1906.

Because in syphilis the entire system, including the bones, is involved, geology, in diseased skeletons, and archæology, in records of the disease, indicate the age of knowledge concerning it.

Geological records can be of bones only. Syphilis of bones is usually in advanced and old disease. Ancient man probably did not live long in his environment among beasts and savage neighbours. Geological human skeletons are rare and the foregoing facts make skeletal syphilis still more rare. Yet in France near the battlefield of the Marne, bones have been found and pronounced syphilitic. They date back to the prehistoric new stone age.

Archæological researches possess few proofs of syphilis. Pottery of ancient Peru has been discovered showing syphilis of the face bones, and, if genuine, proving ancient syphilis.¹

Medical and classic literature includes modern times.

Diseases of the genital organs and the soft palate, treated by mercury, are described by the Chinese about twenty-six centuries before Christ and by classic authors of the early Christian era. Syphilis was probably referred to. Ancient cultures—as in China, India, Persia, Greece, etc.—seem to indicate the presence of syphilis. As references are not absolutely certain, controversy exists on the point.

In medieval times came : (a) The value of mercury salve in certain obstinate, severe affections. Mercury was said by Gordon² about A.D. 1300 to "cure one kind of leprosy," to cure the "great scabies"³ (not our itch); (b) Long before Columbus⁴ there is

¹ Some Observations on certain Pathological Questions Concerning Mutilations Represented by the Anthropomorphic Huacos Pottery of old Peru" (*N.Y. Med. J.* 1909, XC, 857).

² *Lilium Medicinæ*, XIII-XIV, Century Manuscript.

³ *Essays on the History of Medicine*, 1926, p. 268.

⁴ The terms were "mala franços" and "bobas."

evidence of a disease known by names later applied to syphilis. A manuscript of about 1485 states formulæ for the "French" disease, meaning syphilis. The crews of Columbus have been accused of importing it into Europe, probably entirely falsely, although the sailors certainly had the disease.

Our forefathers did not find syphilis among the Indians, so far as numerous records show. Utensils and shell-money, widely distributed over North America, show extensive trade considering transportation. Hence extension of the disease would have occurred, but the graves of North American and South American Indians have not given abundant or frequent proof of the disease.

Syphilis in the followers of Columbus is no argument against the pre-Columbian view. American syphilis is frankly admitted, however.

In the wars of France and Spain about the era of Columbus, 1494, the French besieged the Spanish in Naples. Syphilis was common in both camps. It has been called the French, Italian, or Spanish disease—in accordance with national animosity.

The epidemic of 1495 has been doubted. Simultaneous appearances of this disease in all parts of the world establish its autonomy. Printing and navigation played a great rôle.

Although the disease is possibly prehistoric, true descriptions are historic only: *suggestively* two thousand years before Christ, *presumptively* at the opening of the Christian era, and *positively* five hundred years ago. The modern history of syphilis begins at this point. After the periods already considered, follows the modern accumulation and consolidation of knowledge of the disease with few new developments.

The period 1775-1860 gave slow differentiation of syphilis from gonorrhœa and chancroid, and intro-

duced iodine in the treatment. The period from 1860 to 1928 is self-evident. The cause, blood tests, varieties, final results and treatment have all been fixed. Knowledge of animal syphilis and relationship between syphilis and yaws¹ as yet are hardly settled. Endemic nonvenereal syphilis among peoples from time to time, quite like an epidemic, is being studied.

IV

The nature and cause of these diseases must be discussed. Modern medicine, law, religion and sociology recognize them as communicable and infectious, socially important and sexually immoral.

About the end of the fourteenth century the contagiousness and infectiousness of gonorrhœa were accepted. The absence of microscopes and bacteriology confused the question and divided the medical fraternity into two schools—(1) *identists*, the more numerous, believing that syphilis and gonorrhœa are identical, and (2) *dualists*, fewer but abler, stating that neither disease is produced by the other. The London Hospitals treated gonorrhœa as though it were syphilis as late as 1829 although the difference was reasonably demonstrated by Hales,² 1770, Howard,³ 1787, and Bell,⁴ 1793.

Almost a century of controversy (1775 to 1860) without scientific or decisive results followed. The two schools could not evade the fact that a small or large deposit of pus from a gonorrhœal patient into a normal urethra *always* produced a typical gonor-

¹ A tropical chronic skin disease, chiefly among negroes.

² *Salivation not necessary for the cure of Venereal Diseases, etc.*, London, 1764; also letter to Cæsar Hawkins, etc., London, 1770.

³ *Practical Observations on the Natural History and Cure of the Venereal Diseases*, London, 1787.

⁴ *A Treatise on Gonorrhœa*, Edinburgh, 1793, and *Treatise on Vir. and Lues*, London, 1793.

rhœa in the second individual. The best observer before bacteriology was Noeggerath,¹ who recognized the direct connection between disease of the internal sexual organs, and gonococcal infection of the external sexual organs in women. Unfortunately clinical proofs were eclipsed by his exaggerated scientific claims. His description of actual conditions is true to-day in most particulars—after fifty-six years !

The discovery of the germ causing gonorrhœa² has these transitions. Salisbury³ (1862 to 1868) discovered bodies undoubtedly the germ, in the pus, called by him "spores" (meaning seeds). In 1872, Hallier⁴ discovered microscopic organisms free in the pus and in the pus cells. Neisser (1879)⁵ proved the identity and infectiousness of the germ. The last proof was that the gonococcus causes infection in the eyes and blindness chiefly in new-born ; sexual inflammation in children, especially females ; and complications devastating the sexual organs of women and men.

The bacteriological cause of syphilis has an amazing narrative. Kircher,⁶ 1658, described small creatures in syphilitic pus, probably the red and white bloodcells, previously never recognized.

Deidier,⁷ ascribed syphilis to "maggots," which by ovulation and multiplication reproduced the

¹ E. Noeggerath, *Die latente Gonorrhoe in weib. Geschlecht*, 1872.

² Technically called *gonococcus*.

³ *American Jl. Med. Sci.*, 1868, pp. 17-25.

⁴ *Zeitsch f. Parasitenk.*, 1872.

⁵ *Cent. f.d. Med. Wissen.*, July 12, 1879.

⁶ *Scrutinium Physic—medicium Contagiones luis, quæ pestis dicitur*, etc., Rome, 1658, termed by him "vermiculi"—little worms.

⁷ *Dis. Med. S.L. Maladies Vénéériennes*, 1710, p. 13.

disease and extended it from the East into Europe and to the French Army from one infected prostitute. Finger has stated that this reasoning was so accurate and prophetic that its proof required two centuries !

Epidemics in Europe during the early fifteenth century and in Marseilles in 1721 were influential in establishing the germ and "poison" nature of these diseases.¹

The bacterial cause of syphilis was discovered by Hoffman and Schaudin,² in 1904, to belong to the spirillum family. "Worms," "maggots," "vinegar ells" and other small creatures were known in natural processes, because their naked eye size permitted study, but true bacteriology began with Pasteur in 1876, who demonstrated microscopic creatures. In 1882 Koch evolved his law that an organism causes a disease : (1) if always associated with its symptoms and course ; (2) if cultured away from the patient ; and (3) if the disease arises after inoculation of a healthy animal with the culture. Modern bacteriology has advanced in cultures, inoculation, isolation, staining and magnifications. Thus all the advances have occurred in artificial immunity, bacterines, serums, and the like since Pasteur's epochal discoveries. No science ever accomplished more good for humanity in fifty years than bacteriology.

For convenience syphilis is described in three stages. The *treponema pallidum* is easily accessible only in the primary sore of the first stage and moist deposits of the second stage. It occurs in brains of paresis and the spinal cords of locomotor ataxia. In the blood it produces a symptom recognized by

¹ Science of that day used "animalcule" (little animal) and "virus" (poison).

² It is called the *treponema pallidum*.

the blood-test (complement fixation test) of Wassermann.¹

In the United States Kahn² improved the original method of Wassermann. The blood-test is important but only with judgment and controls. Within five years the medical value of the blood-test has been modified. All such tests must be made and interpreted by experts.

The community must be protected by a conservative interpretation of blood-tests at one time regarded as infallible. False positive reactions have been reported in leprosy, acute malaria, relapsing fever and after ether and chloroform anæsthesia and severe constipation. A single unexplained positive blood-test must have a control test with both stomach and bowels empty in order to eliminate intestinal absorption as its cause. The syphilis-suspect is entitled to every such precaution.

Shakespeare's Seven Ages of Man are one unbroken life, as each "age" merges with the others. Syphilis has three stages not separable but consequent into one continuous whole. About twenty-one days after inoculation the initial sore—technically chancre—appears slightly like the smallpox vaccination. This time represents the true incubation. About six weeks after the sore is fully blossomed—making about nine weeks from infection—the first stage of the disease closes. This time is that of extension. The

¹ A. Wassermann, A. Neisser, and C. Bruck, "Eine serodiagnostische Reaktion bei Syphilis," *Deut. med. Wochenschr.* 1906, xxxii, p. 745, and "Weitere Mitteilungen über den Nachweis spezifischer luetischer Substanzen durch Komplementverankerung," *Zeitsche. f. Hyg. Infektionskrankh.*, 1906, lv, pp. 451-477.

² "A simple Quantitative Precipitation Reaction for Syphilis. Preliminary Communication," *Arch. of Derm. and Syph.*, v, 1922, pp. 570 and 734, and "A Simple Quantitative Precipitation Reaction for Syphilis," Lansing, Mich., 1923, Reprint Series Nos. 9-11 from the Michigan Department of Health, and his monograph *Serum Diagnosis of Syphilis by Precipitation*, 1925.

germ is in the deep organs and the skin and mucous membranes as colonies. Hence arise blotches, rashes and pimples of the skin and moist patches and open sores of the mucous membranes. This infiltration of the whole body is the second stage, beginning about sixty-three days after infection, and ending in one year. Its symptoms in number, distribution and severity depend on the skill and energy of the treatment by the physician and the patient's resignation and faithfulness to it. The third period continues the second and may last one year, in well-managed and favourable cases, or never end, in neglected and unsatisfactory cases.

Syphilis is a hereditary disease, perhaps the only indisputably hereditary disorder. Given active syphilis in one parent the other is certain to acquire it and the baby will have it before and after birth. If the parental syphilis is less active the child will have poor general health or later show the disease in vital or general or special sense organs.

Thus acquired, syphilis—by guilt or in innocence—and hereditary syphilis are another grouping for scientific and sociologic study. These terms are mutually and positively exclusive.

VI

The demonstrations of the *gonococcus*, and of the *treponema pallidum*, closed the centuries-old discussion as to the identity of these diseases.

From an infected bedfellow either sex may acquire during one intercourse three social diseases—chancroid (the ulcer of filth), chancre (the initial sore of syphilis) and gonorrhœa. Each has its causative organism and course. The chancroid appears and heals first. The gonorrhœa develops and is cured next. The slowest in appearance and cure is syphilis.

The social and medical point in these diseases is the limitations of cure, due to viciousness of the diseases and ignorance and disobedience of patients. The average victim desires absolute secrecy: even to drug-store medication or self-treatment in preference to professional care. Regularity, frequency and quality of treatments are disregarded only to the prolongation of the course. Alcoholism and sexual excitement are indulged in, nearly always producing a relapse or extension. Obstruction by the patient arises from failure to believe that a disease remains infectious even after obvious symptoms as in gonorrhœa and syphilis, and that a disease of the system is still dangerous, after the patient is no longer aware of its presence, as in syphilis. If both gonorrhœa and syphilis were painful diseases until totally cured, the record of medical work would be perfect; because of all common symptoms *pain* is what patients fear most.

VII

The passages in our bodies are open to involvement by the organisms of infectious disease or to much relaxation in any profound sickness. The laity is familiar with eye, ear, nose, throat, heart, lung and joint complications and sequels in scarlatina, measles and diphtheria in childhood. The genital passages of children more than adults and of female more than male children may be infected by the germs of these diseases.

In families whose parents do not have this information, I have seen unhappiness arise. A little girl recovering from scarlet fever develops a discharge from her vagina. The husband knowing that he is perfectly well and that the nursing fell to his wife becomes suspicious of her. Or the wife being sure that she has had no sexual disorder may assume

that the husband has one which has reached the daughter through toilet articles or utensils. Such false witness must not arise. A complete diagnosis by culture from the discharge of the vagina and of the throat will settle the question and preserve the family good will.

One of the first to establish these facts was Professor Luys¹ of Paris. The names of the bacteria of common diseases will mean little but the diseases are important for comprehension: pus infections such as abscess, severe constipation and diarrhoea, pneumonia, true diphtheria, false diphtheria, tuberculosis, typhoid fever, mumps and intermittent fever. Sexual disorder among children occurs in almost all these severe infectious sicknesses.

VIII

Venereal diseases in their social importance to individual and community have been only recently realized. Social service has lagged, because of the absence of proof of their cause as bacteria and of their transmissibility through contact, utensils and in syphilis by heredity. There is no better social service for men than relief of the burden of these diseases upon the community.

The sociology of these diseases also has had an uncertain course. Proclamations, edicts, regulations banished the patients from Edinburgh in the reigns of James IV, 1497, and Henry VIII from London Hospitals in 1430. Henry VIII provided six special hospitals outside London for these afflictions. These acts were public health efforts of a punitive rather than curative type.

The greatest single sociologic loss is that the unsexing health-breaking major complications of gonorrhoea in both sexes (especially in women) were

¹. *Text-book on Gonorrhoea*, 1913, pp. 41-42.

only recently recognized as originating in a deceptively "simple" disease.

A number of "motives" and "notions" have constituted obstacles to social service. Prejudice and prudery have prevailed up to the present rather than knowledge, consideration and common sense.

IX

A long-lived superstition has been that these diseases are a Providential punishment for sexual sin. Contrariwise we live under natural laws of which one is the parasitic attack of all germ-born and germ-borne diseases. Pneumonia—caused by the *pneumococcus*—is not different from gonorrhœa due to the *gonococcus*.

Punishment as the incidence of social disease (syphilis, gonorrhœa or chancroid as the case may be) is not a defensible doctrine. A most searching analysis is Vedder's.¹ A punishment must involve the guilty and never the innocent such as mates and children. The betrayer of maidenhood escapes venereal disease. Among the guilty gonorrhœa varies from simple to unsexing and even fatal attacks, and syphilis varies from benign cases to those of destruction of vital organs. No one can possibly claim that such variables in results of carnal irregularities constitute punishment at all—certainly not just retribution. Carelessness and ignorance cause and extend all disease including venereal infections. No illness can be a punishment for sin.

X

Man is not the only victim of sexual disorders. Providence must essentially punish animals for their sexual sins in order to carry the idea to logical conclusions.

¹ *Syphilis and Public Health*, 1918, pp. 193-194.

Horses¹ have a disease² with fatal paralysis, closely like syphilis in sexual transmission, spirillum cause,³ incubation, stages, symptoms and termination, and they have two infectious diseases resembling syphilis in being acquired by intercourse and direct contact and in causing abortion. Cattle, sheep and horses have inflammation of the urinary organs resembling gonorrhœa in sexual transmission, probably also in cause, and in incubation, symptoms, course and treatment.

Dogs have inflammation of the urinary organs somewhat like gonorrhœa and treated by quarantine and local antiseptic washes.

The universal laws of bacteriology and biology explain such circumstances. Superstition never reached any explanation or decision. Prejudice blinds the judgment and prudery is a weak affectation.

XI

The social causes of these diseases are fraught with uncertainties and cannot permit escape from equal responsibility by the man, the woman and the community.

Pre-eminent social causes are the high and rising cost of living and indifference to sexual responsibilities and privileges.

The high cost of living opens the library of social, financial and political economics. We have space for a few facts. The competition between concentration of capital and the individual seeking to establish himself is a losing battle for the individual. The modern chain-store systems convert small merchants

¹ Surgeon General of the Army, personal communication to Author, February 6, 1928.

² Dourine is its scientific term.

³ The germ is called *trypanozoma equiperdum*.

of yesterday into clerks of to-day and to-morrow, with lessened earnings for the family, and exclude the young man of to-day from the small merchant stage. Rents have been so advanced that greater and greater numbers of families live no longer in houses but in suites of a very few rooms, like pigeons in nest-boxes. Labour costs, advanced by restrictions on production and wage demands, have so increased prices that the limit of capacity to pay will soon be reached. Examples of overhead outlays exceeding market profit are increasing.

Until the social order sees the results of these detriments and calamities, the social problem of sexual diseases must remain potent because high living costs postpone the marriage age more and more. When young men and young women, during their greatest sexual inclinations, do not find mates and make homes the temptations for clandestine sexuality increase in number and force.

The general social condition leading to venereal disease and all its environs is unfair living rates, unattained homes, uncontrolled sexuality, unsatisfied parental instincts.

The other prevailing social cause is lack of knowledge of sex as the normal and only mode of procreation, biologically and physiologically. Such information removes all false modesty and prudish reserve.

Instruction must include the causes, modes of transmission, course and results of the social diseases. Thus must be recognized the following general groups of patients. (1) Those deliberately inviting and finally receiving infection—the largest class. (2) Those accidentally and innocently infected by diseased sponges—the class next in numbers. Both these are the strictly sexual groups. (3) Those who become infected by contact with toilet articles and

utensils contaminated by afflicted persons. These are the strictly accidental cases. (4) Those who inherit syphilis. The last two groups are innocent and their lot is dreadful. Innocent also is the young girl deceived or forced by a venereal man or a young boy deceived or forced by a venereal woman.

Education will do much to relieve the cause of disaster in all these persons, and will be discussed in the last chapter of this volume, because it belongs so definitely to the correction and solution of the problems. The causative relations of our social system to sexual and venereal problems are definite, deep and deplorable. In a large measure all such problems are products of our social organization *per se*.

XII

The first three Problems of this book have reiterated that marriage in one of its forms is the chosen and clean sexual relation, and that monogamy is the preferred marriage. Although its fidelity is often far from a high standard, nevertheless monogamy usually exists in many rude tribes as the only legalized form amid other tolerated types, and finally outclasses, outlives and supplants them.

Polygamy is being legally abandoned in favour of monogamy now among Mohammedan peoples, just as it was among the Jews of Europe about A.D. 1040¹.

Our own laws are developing around the proposition that sexual intercourse (being legalized and sanctified by wedlock only) is illegal and unsanctified in any other relation. Venereal disease acquired before or after wedlock and imposed upon the mate

¹ *The Woman a Man Marries: An Analysis of Her Double Standard*, pp. 191-193.

has two-fold legal meaning. First, it is infidelity and breach of the contract and sanctity of marriage. It is *per se* the proof of adultery and the chief ground for absolute divorce. Second, it is assault (as in the law), meaning violence and invasion of civil, moral and physical rights. This theory of assault is not as general nor as axiomatic as the breach of contract and fidelity but is of growing application.

The man who, having had social disease, marries without final proofs of cure repeated many times through six of the twelve months before marriage, incurs the righteous charges of infidelity and assault if he infects his bride.

Allied to venereal disorders in marriage, and thwarting parental desire as the aim of marriage, are deficiencies and defects whereby normal marital sexual life is impossible or unnatural. Malformations, impotence through mental or bodily defects, and fixed nervous incapacity are bars to matrimony and render the man unfit to enter it and unfaithful to its obligations by entering it. In most states of our country the irremediable degrees of these troubles are grounds for annulling marriage. The intent of the law is that the curable difficulties shall be relieved before marriage. These incontrovertible fundamentals apply equally to men and women.

XIII

Within irregular sexual activities comes prostitution, of which two kinds exist—determined by the deliberation manifested—professional and clandestine prostitution.

Prostitution may be defined as sexual satisfaction procured for money demanded by the woman and paid by the man. The professional prostitute earns her entire living and cannot ordinarily be converted from the life. Recent statistics in the United States

reveal few strictly professional prostitutes older than thirty years of age. The three chief reasons are: (1) death not from excesses in venery but from alcohol, narcotics and all other wasting habits; (2) death from other causes; and (3) marriage or its equivalent. When these women enter legal or common-law marriages they may make acceptable wives in their own social stratum.

When compared with the professional prostitute of Europe, the American outcast is far better off, because in continental Europe oldish women are still attending the various registration and treatment clinics. The conclusion is that in Europe "once in the life, never out of the life" is the fate of these unfortunate women. A woman at about her sixteenth year in America will have about fourteen years of the life before she disappears from it or marries, whereas in Europe she will reach middle and later life, and usually never restore herself.

During prostitution—on the streets by solicitation, in houses by exhibition and exposure or in her own rooms in personal enterprise—the contacts with men are so innumerable that infection with one or both great social disorders is always present sooner or later. This class of prostitute is the great undrained source of infection of the four varieties of involvement already noted—namely, by illicit sexual contact, by contact other than sexual, by utensils and by heredity in syphilis.

Clandestine prostitutes are to be distinguished from common-law wives, not legally married but tolerated in many communities. Such a prostitute begins with one or two friends, is recommended to other friends and very soon a venereal disease carrier inoculates her. Thereafter she becomes the same menace as the professional prostitute and will for a long time involve nearly every man who touches her.

After this misfortune, these women are deserted by their hangers-on and then forced into professional prostitution, and spread disease widely and rapidly.

The real source of venereal disease, sociologically speaking, is prostitution and all that organization and those blunders in society leading to it.

There is considerable difference between the moral status of fully and slightly promiscuous or "free-love" sexual types and clandestine and public prostitutes. Yet the distinctions are of degree rather than of kind because the better type merges into the lower type and both are of the same defective mentality.

Extended examinations show that the majority of these women are mentally children in early or middle teens. Very few have mature minds. In military statistics of the world and perhaps especially of the United States, the habitual sexual rounder is also below mental par. The better minds and characters among men and women do not yield to sexual obliquities and irregularities.

The man who honours himself will honour all relations of wedlock to the best advantage. The predominating male characteristic is responsibility for those dependent on him in the discharge of which he finds satisfaction. Fulfilment of duty marks the high-grade man. Women about to marry had best use this plumb-line for estimating their male friends.

Whereas prostitutes and their social conditions are the chief sources of infection, any sexuality with no money considerations is also a productive factor. Women, approached with a free-love proposal, must remember that the man is no novice, has incurred the risk of infection many times and almost certainly has had at least one infection.

This is my ripe professional experience. These

men have no sense of proportion, propriety or justice. They do not take care of themselves until cured, or, if they suffer no pain, they do not care when they are diseased or not. Such is their lack of proportion. Having "taken their chance" and lost they see no reason why a clean woman infatuated with them should not "take her chance" and not complain if she loses and is "caught." This is their lack of propriety. Their disease may not have caused inconvenience or danger. That it may unsex and invalidate the girl is no affair of theirs. This is their lack of justice. Deficiencies in sense of proportion, propriety and justice are mental defects and three reasons in themselves determining that such men are below mental and moral standards.

Women will do well to keep this three-foot tape-measure of simple standards ever ready for any free-love devotee.

XIV

The innocent venereal patient is a great social calamity: to himself, his family, his contacts and society. The social cost of venereal disease will shortly be defined and explained.

The unfaithful mate infects the spouse or wife sooner or later and often the child or children pick up the disease through toilet articles and utensils. In syphilis, kissing and family affections inoculate children already born, and those conceived after the disease are almost certain to have the hereditary form or depreciated health through effects of the disease, unless expert treatment is continued for two or three years before the conception.

A vicious indifference was in one of my syphilitics with very uncommon symptoms in the throat and nose, greatly changed by filth in mouth, teeth and nose. The throat specialist to whom I sent

the man reported that he diagnosed unusual and masked type of syphilis which I corroborated. The patient had lied because he thought the doctor should know or take the chances of infection himself. This fool thought diseases differ as things do from each other—nails from forks or shovels from watches. Syphilis is known as the "great imitator," because it may resemble many other diseases. This man was willing to infect a human fellow ready to help him recover from his loathsome disease. The chance of such infection would have been great if the doctor had given him the benefit of the doubt temporarily and had not at once accused him by immediate diagnosis. Next come the innocent other patients of the doctor also possible victims of his baseness.

Inoculation from utensils and contacts of all kinds should be known among the laity but not foolishly feared. Pipes, cigarette-holders, cigar-holders, cigar-cutters, cider-straws, shaving equipment, wash-room appointments, kisses, scratches, bites have been sources of inoculation. The worst primary syphilis sore of the lips I have ever seen, came from the kisses of a prostitute in contrition for having burned the man on his lip with her cigarette. This was an accidental infection. By accidents in operating and nursing surgeons and nurses become infected.

The *gonococcus* of gonorrhœa, and the *treponema pallidum* of syphilis die quickly in the open air and sunshine. The organism of syphilis dies on tableware in about six hours. If these germs were as resistant as, for example, the *bacillus of tuberculosis*, few or no attendants—nurses, orderlies or doctors—and few or no contacts—family, friends and business associates—would finally escape. The rarity of innocent mediate infections proves these blessings upon the race.

XV

Extension of venereal disease means the proportion of men, women and children involved at all times in the community and distribution denotes the variations from country to country and class to class.

Reports are beginning to be a conclusive concerning occurrence of venereal disease among the men and women of the community as among the recruits and enlisted men of the Army and Navy. The following table¹ is worthy of careful scrutiny. Taking rural counties and towns and small, medium and large cities the total cases ranged from 0.43 to 12.22 for males and from 0.15 to 7.07 for females. Acute cases were 0.22 to 6.29 for men and 0.07 to 2.95 for women. Chronic cases varied from 0.22 to 6.44 for males and 0.07 to 4.25 for females. Consistently lower rates occur in rural counties and towns, probably because living is cheaper and temptations less.

XVI

The Surgeon General of the United States Public Health Service gives this Memorandum on the Prevalence of Venereal Diseases :²

(1) Sir Arthur Newsholme³ discusses the reduction in the venereal disease in England, since 1918, referring to the Registrar General's Annual Review of England and Wales for the year 1924, issued in July, 1926.

Deaths from syphilis show a reduction from 1918,

¹ United States Public Health Service, Division of Venereal Diseases, Cases and Rates per Thousand of Gonorrhœa by Sex and Stage of Disease Institutions on a Given Date and Data from American Social Hygiene Association, September 3, 1927.

² Abstract of a personal communication to the Author, Feb. 3, 1928.

³ *Journal of Social Hygiene*, December, 1926.

attributed to national measures of diagnosis, treatment and education. Treatment has reduced contagious syphilis. The annual death-rates from syphilis at all ages to a million living show decreases from 1901 to 1924.

(2) Paullin, Davison and Wood¹ have made a study of the incidence of syphilis among Negroes and estimate that syphilis occurs in approximately 20 per cent of the patients of the outpatient department and medical wards of the Grady Hospital, Atlanta, Georgia.

(3) Jeans, P. C.,² estimates incidence of congenital syphilis in St. Louis at the time of birth White families of the better class, 1.0 per cent white families of the poorer class, 1.8 per cent Negro families, 15.0 per cent ; total population, 2.8 per cent.

(4) For the prevalence of venereal disease prior to 1918, Vedder's³ book *Syphilis and Public Health* contains a wealth of material and statistics from many countries.

The annual admission rates per 1000 from venereal diseases for the Army and the Navy⁴ changed for the Army from 89.78 to 49.96 and for the Navy from 149.07 to 118.82 both respectively from 1916 to 1926.

XVII

The distribution of social disease slightly varies with class and vocation. The cultured have least (because their education and training develop sane viewpoints and self-control); the idle rich have more (because time hangs heavily in idleness, with temptation and gratification frequent): the white-

¹ *Boston Medical and Surgical Journal*, September 1, 1927.

² *Am. J. Dis. of Children*, October, 1921, XXIII, 402.

³ Philadelphia, 1918.

⁴ Annual Report of the Surgeon General U.S. Army, 1927, and the Annual Report of The Surgeon General U.S. Navy, 1927.

collar class follow third (because the social load of marriage cannot be carried), and the labouring class suffers most (because of living costs, inadequate pay, housing conditions and the like).

The following table, rearranged from Vedder's book¹ adapted from Dexter² applies to syphilis but the record of gonorrhœa would be similar :

Prostitutes	50-100%	Tuberculosis cases . .	20-30%
Insane	15- 30	Sick Children	3-10
Criminals	20- 40	Healthy Army	20
Defective Children . .	20- 40	Presumptively,	
General Hospital		Healthy Women . .	3-20
Admissions	20- 30	Healthy Negroes	
Private Patients . . .	10- 20	(Males)	36
		Healthy Negroes (Fe-	
		males)	40

The first four entries belong to mental defectives, with organic insanity and mental deficiency (defective children and prostitutes) as extremes. Children are, of course, nearly all hereditary cases. The Negro is the uneducated element and his record is about as high as the mental defectives. With education much can be accomplished and is expected for all mankind. Healthy men—as most army recruits are—run up to twenty—and healthy women may range that high. Almost all modern statistics of syphilis are based on tests of the blood, and records of to-day may be altered in a few years. The figures are informative and suggestive, although not absolute and final.

Information, education, moral customs vary all over the globe. The geographical or national distribution of venereal disease will be determined by other than national qualifications. Reports indicate the lowest occurrence is in the Anglo-Saxon races—Great Britain, British Empire and the United States,

¹ *Op. cit.*, pp. 96-102.

² *Social Adjustment*, pp. 192-193.

—where education among the white people is highest.

War-time statistics of venereal disease among the recruits from the civilian population were the most reliable yet. Rural and mountainous districts had the fewest cases of all kinds. The southern states had the highest even among the whites, only three showing as low as 4·5 per cent—Virginia, North Carolina and Oklahoma. Among northern states Kansas and Illinois alone had as high as 4·5 per cent.¹

Urban and rural districts compared show lower disease ratios in the country. To offset this record are these facts. One of my friends, practising in the country and small towns in the mountains of a New England state says that one child in ten is illegitimate or born of a hurried marriage in the towns and one in three among hill-side farms. Amusements in the towns, being more numerous and various, diverts attention from sexual relations. Environment largely invites or discourages sexual infection or sexual laxity.

Venereal men and women in private and public practice certainly are of three classes: (a) those requiring observation and treatment, (b) those just cured and ceasing treatment, and (c) those still carrying the remote results of disease after discharge from care.

In gonorrhœa, we have (a) the recent, acute, very active cases and (b) the later, less acute, rather inactive cases. Both types are positively infectious, even though the organisms in the second group are not easy to find with the microscope. Both groups may have had and commonly do have minor or major complications. The next series is inevitably an outgrowth of the other two and as numerous.

¹ Dexter, *loc. cit.*, p. 193.

Their complications have passed into permanent results with infectiousness usually lost but quite frequently continued. Depending on the severity of the case, the status is about the same because the patient has a penetrating, extending disease whose infection is retained a long time (even if there are no complications) and remains an indefinite time even up to about three years (if there are major complications).

Thus, the infection, of such momentous possibilities to a patient, is of the same gravity for the community. Obscurity and latency of infection are the causes and sources of the disease to innocent mates through sexual life and to unsuspecting children by incident and accident.

If we consider all manifestations of gonorrhœa, syphilis and chancroid beginning, continuing or ending treatment in diverse stages of infectiousness, complication, incomplete and complete cure, then conservatively 5 per cent of the male population are patients of this class. About 1 per cent should be a parallel and safe factor to apply to women, covering all classes—guilty and innocent, infections and non-infections, complicated and uncomplicated, invalidated and reasonably healthy and operative and nonoperative. These statistics will be misleading unless underlying facts are realized. Sexual productivity for the human male lasts fifty years—from sixteen to sixty-six—and for the female thirty years—from fifteen to forty-five. Hence both percentages are satisfactory in our social and economic burdens on early wedlock. Decreased burdens and increased education will lower these rates, hence the value to society in these betterments.

The age of sexual energy and activity is the same for both women and men—from the twentieth to the thirtieth year—as proved by recent studies whose

details are set down in *The Woman a Man Marries*.¹ The number of recruits joining the persons to whom the foregoing percentages apply during the first decade is far larger than that passing out of it during the final decade given. Such statements are not mathematical, but convenient and convincing premises from which to accept promising indications and results, and the judgment that after all the record is not hopeless nor humanity depraved.

The nature and severity of these social diseases are now perfectly clear to the careful reader. Their frequency in the community is a danger-signal. All facts point toward the simple wisdom and self-interest of continence. Sexual familiarity invites and usually secures the inconveniences, dangers and, all too often, the disaster of infection. Marriage and its sexual functions with a "gay girl" or a "fly man"—each noted for familiarities with the opposite sex—is poor judgment unless freedom from venereal disease is proved by competent medical examination.

XVIII

The results of social diseases are threefold: personal, familial, communal. First let us take up the personal problem in gonorrhœa. Its initial condition in both men and women is inconvenience, little, considerable or much, through pain and frequency of urination, discomfort in the parts affected, and the presence of the soiling, unseemly discharge. These annoyances may increase to disabilities, temporary but positive, requiring cessation from work or business for a few or many days. If complications arise as in the testicles or the ovaries bed-care is imperative for a week or two or even longer. In mild disease even with complications, the patient rather promptly returns to activity

¹ Pages 132-134.

but with efficiency and comfort in his work decreased. In severe cases all symptoms are increased and confinement to bed and house and absence from vocation are extended. In many cases the intervention of surgery is the last resort for cure of profound sequels, especially in the female. These are well known medical facts.

The average man or woman about to accept the chance of venereal infection must know that the gamble is a losing game, if played frequently and with diverse partners. Gonorrhœa is potentially and, all too often, actually a penetrating, devastating, unsexing disease. Very few cases are short, thus few patients are noninfectious in less than four months of treatment. Boards of Health are tending to formulate requirements of six germ-free tests one month apart dating from the cessation of treatment, making ten months demanded for marriageability in the most favourable cases—four for treatment and destruction of germs and six for the germ-free tests. Not a light penalty for lack of self-control and preference for self-indulgence over self-respect, but complicated cases are often damaged as to sexual and sometimes general bodily health for life.

The familial issues of gonorrhœa afflict the mate profoundly and positively. The chief offenders are those many patients, uncured before wedlock, who infect the marriage bed. Many of these individuals have supposed themselves cured but more have neglected professional advice and admonition. The cost paid by the innocent sufferer is the same in both cases and includes all the items named under the personal problem just discussed.

As gonorrhœa is not ordinarily a disease of the entire body, as syphilis is, it is not hereditary, hence children are not born devastated by the disease. They may acquire it through incidental contacts

chiefly with infected toilet articles. Much blindness following eye-inflammations during the first days after birth was caused by gonococcal infection in the mother's birth-canal. Preventive cleansing and disinfection of the eyes of the newborn have almost entirely eliminated this woe to parents and curse to children.

The community loss of gonococcal disease is in the sickness and its costs. The number of its free patients in our hospitals and clinics is very large, and each represents a daily overhead charge of four dollars or more at the present time. In the United States Navy, at least in former years, there were in the "sick bays" on account of venereal disease at all times the equivalent of the crew of a second-class battleship and to the cost of their care must be added the long service lost by absence from duty. This is one of the indirect losses—time not spent in production—and in the business world the same qualities, proportions and amounts of loss occur as the communal penalties of social disease. Gonococcal disease outnumbered syphilis four or five to one and certainly in the earlier years of the problem is the greater waste.

Loss of health and absence from full service apply more to women than to men, because the latter do not so often undergo the extensive unsexing operations, but we cannot ascribe a great majority of these operations on women to venereal disease alone unless we strictly say that the operations are for abscesses of the tubes and ovaries. Miscarriages, abortions—natural, surgically performed, or criminally induced—account for many of these abscesses.

XIX

The results of syphilis on the same three counts have the following balance sheet.

The individual in the early stages of the disease does not suffer as much as in gonorrhœa. The initial sore, if kept clean, is painless. The skin rashes usually do not even itch and unless extensive may escape the attention of the patient. The outbreak in the mouth and throat with clean teeth and instincts usually causes no discomfort or pain. Dispensary care for poor and office care for private patients are required but usually about one-third as much as for gonorrhœa. These statements apply only until the sore heals and after the first year when all secondary symptoms should be absent. Confinement to home or hospital and absence from business or work is not nearly so frequent or so costly as in gonorrhœa. Such is a true portrayal of syphilis well cared for by the patient and doctor. Neglected syphilis in its early periods may duplicate the suffering, hospitalization, direct and indirect illness and incapacity as set forth for gonorrhœa in ignorant patients in public practice. Modern management and printed instructions prevent neglect and its consequences.

Terminal neglected syphilis affects the individual, his offspring and, through both, the social order, immediately and remotely. The scene, action, plot and ending all change slowly, as a rule, sometimes suddenly, always sadly, and occasionally calamitously.

There is no catalogue of human suffering with any item omitted by *neglected* syphilis provided the patient lives long enough : destructive lesions of the skin with great disfigurement ; damaging and often destroying processes in any or many important organs (bones, joints, muscles, liver, stomach, intestines) ; in the vital organs (heart, arteries, lungs, kidneys, brain and spinal cord) and in the organs of special sense (eyes and ears). Neglected syphilis

strikes anywhere—somewhat in accordance with vocation. Intellectuals are prone to mind and nerve disease and manual workers to bone and muscle deposits.

In neglected chronic relapsing syphilis no part of the body escapes. The skin develops disfiguring blotches, stains, sores and scars ; the bones irregular and deforming thickenings ; the joints destructions and replacement by flail-joints, and the muscles incapacitating thickenings followed by deep and withering ulcers. A tumour-like development (called gumma) may deposit itself in the stomach, liver, brain, spinal cord, eye and ear centres causing various incurable and often fatal damage.

Syphilis has the roll-call of *all* paralysis of the insane (*paresis*) and *all* locomotor ataxia (*tabes dorsalis*). The organism of the disease has been found in the substance of the brain and spinal cord by a number of observers and in this country notably by Noguchi of the Rockefeller Institute for Medical Research.

The casual relation between syphilis and general paralysis of the insane (*paresis*) was suspected in 1857¹ because of syphilis in the history of paretic patients. Ranke² and others demonstrated the parasites in the thin membrane (*pia mater*) and vessel sheaths in congenitally syphilitic brains. Dunlap³ demonstrated the organisms in a case of brain syphilis. Moore and Noguchi⁴ found the parasites in 48 of 202 paretic brains. It was found alive once in six examinations of syphilitic brains.

¹ F. Esmarch and W. Jessen, *Allg. Ztschr. f. Psychiat.*, 1857, XIV, p. 20.

² *Ztschr. f. d. Erforsch. u. Behandl. d. jugendl. Schwachsinn.*, 1909, ii, pp. 32, 81, 211.

³ Reference uncertain.

⁴ *J. Exper. Med.*, 1913, XVII, 232, and *Munch. med. Woch.*, 1, 737.

The organism was also found in one of twelve spinal cords from locomotor ataxia (*tabes dorsalis*).¹ These results were soon confirmed.²

Noguchi³ also proved the infectiousness of the germs in paretic brains by syphilitic inoculation of rabbits.

Into my own practice twenty-one years ago came two brothers each with the disease. One already in the third stage, having ulcerating areas in one shinbone, degeneration of the heart, hardening of the arteries and chronic inflammation of the kidneys. These signs appeared after about seven years of his own neglect, but as soon as his skin ulcer was healed he again stopped all treatment and died in a few years of his kidney damage. As is often the duty of physicians, the family's pride in this case had to be spared. Hence the direct connection between his neglected syphilis and his other troubles—especially his kidney lesions—was not traced and declared to the brother with open frankness.

The effect on the second brother was neglect in his case also, although I gave warning. About nineteen years later he reappeared with this condition: advanced heart disease, great dilation of the upper part of the aorta,⁴ partial blindness in both eyes and breakdown of the brain leading to mental breakdown. Fortunately, before violent insanity set in, his heart disease rang down the curtain of death on a needless tragedy.

Within a half-year during which this book has

¹ *Munch. med. Woch.*, 1913, lx, 373.

² Mariensco and Minea, *Bull. de l'Acad. Med.*, 1913, lxix, 30 ser., 235; *Rev. neurol.*, 1913, xxi, 581; Marie, Levaditi, and Bankowsky, *Bull. et Mem. des Hop. de Paris*, 1913, xxix, 881; *C.R. Soc. de Biol.*, 1913, lxxiv, 794; *Ann. de l'inst. Pasteur*, 1913, xxvii, 577; Foster and Tomaszewski, *Deut. med. Woch.*, 1913, xxxix, 1237.

³ *J. Amer. Med. Assn.*, 1913, lxi, 85.

⁴ Main artery of the chest and abdomen.

been written, I have seen seven syphilitics return, all of whom were treated from fifteen to twenty-one years ago, as follows: business executive (brain-worker); automobile mechanic (labourer); printer (skilled labourer); nurse (intellectual); lawyer (professional man); die-cutter (skilled trained labourer); workman (class unknown).

The first four had been faithful in treatment. All are perfectly well as far as painstaking examination and laboratory tests have shown. In contrast all the others neglected themselves and these are their penalties. The lawyer's experience and death I have just detailed. The die-cutter went blind in seven days. The unclassed workman is paralysed on one side, quite deaf and at least mentally "queer," and the next step will be the breaking of his brain, perhaps with homicidal or suicidal tendencies.

XX

Neglect of syphilis leads to its dreadful manifestation—hereditary syphilis. It appears at birth or in infancy, but, aside from uncertain or poor general health, may wait a long time before striking—but its blows are smashing. Here are recent examples in my own practice: advanced and fatal hardening of the liver at five years of age; thickening of the covering and nourishing membrane of the shinbone with great deformity and pain; opacity of the cornea of both eyes, and severe general convulsions of the brain and spinal cord types.

The problem of familial or hereditary syphilis is amply covered by the conclusions of Solomon and Solomon.¹

"Summary of Familial Effects of Syphilis.—A

¹ *Syphilis of the Innocent: A Study of the Social Effects of Syphilis on the Family and Community with 152 Illustrative Cases*, p. 128.

summary of our findings in this study of a consecutive series of the families of late syphilitics shows : (1) The family of the late syphilitic abounds with evidence of syphilitic damage. (2) At least one-fifth of the families of syphilitics have one or more syphilitic members in addition to the original patient. (3) Between one-third and one-fourth of the families of syphilitics have never given birth to a living child. This is much larger than the percentage obtained from the study of a large group of New England families taken at random. Here it is shown that only one-tenth were childless. (4) More than one-third of the families of syphilitics have accidents to pregnancies, namely, abortions, miscarriages, or stillbirths. (5) The birth-rate in syphilitic families is 2.05 per family ; whereas the birth-rate in New England families mentioned above is 3.8 per family or almost twice as high. (6) Over one-half of the families show defects as to children (sterility, accidents to pregnancies and syphilitic children). (7) Only one-third of the families show no defect as to children or Wassermann reaction in spouse. (8) About one-fifth of the individuals examined show a positive Wassermann reaction ; more of these are spouses than children. (9) Between one-fourth and one-third of the spouses examined show syphilitic involvement. (10) Between one in twelve and one in six of the children examined show syphilitic involvement. (11) One-fifth of all children born alive in syphilitic families were dead at the time the families were examined. This does not differ materially from the general average in the community. (12) One-fifth of the pregnancies are abortions, miscarriages, or still-births as compared with less than one-tenth of the pregnancies in non-syphilitic families. (13) The average number of pregnancies per family is 2.58 compared with 3.88,

4.43 and 5.51 in nonsyphilitic families. (14) There are 3.52 still-births per 100 live births in the syphilitic families, as compared with the 3.79 reported by the Massachusetts Census study of nonsyphilitic families. This shows no very marked difference. (15) A syphilitic is a syphilitic, whether his disease is general paresis, cerebro-spinal syphilis, or visceral syphilis without involvement of the central system, and the problems affecting his family are the same in any case." Blaisdell¹ studied thirty syphilitic families and the devastations of the disease as applied to that group, reporting that there were 132 pregnancies in these 30 families, with only 23 healthy children, mostly born before infection of the family. Of the 53 living children syphilis claims at least 24, or 45 per cent. Of 79 deaths syphilis may be credited as the probable cause in at least 59, or 74 per cent. Totalling, syphilis scores in 83 out of 132 pregnancies, or 62 per cent.

The cases of Solomon and Blaisdell are not medically strange but commonplace in patients who have *neglected* themselves, married, infected their mates and transmitted the disease to their children. From intense and dire results at one end of the scale, hereditary cases decline to slight chronic ill-health, but that is a harsh penalty for innocent offspring.

With duration the disease tends to become more mild, but in that long course it is an underground fire and usually does physiological drying-out, charring or damage beyond repair. The most a skilful physician may do is to stop further extension, but he cannot repair accomplished harm. Fournier, one of the greatest syphilologists of modern times, states :

¹ "The Menace of Syphilis of To-day to the Family of To-morrow," *Boston Med. and Surg. J.*, c. xxv, 1, July 6, 1916, pp. 7-13.

"Each person makes his syphilis according to his image—the soil is more important than the seed." This means that immediate, remote or final results cannot be foreseen from patient to patient even in one family, because each human being is a law to himself in his resisting and recuperating powers.

Such cases as the foregoing are *recorded* cases. There is an amazingly large group of unrecorded cases in which death is directly attributable to the syphilis. Osler ranks it first among the causes of death and states that in 1915, 60,000 such deaths occurred in the United Kingdom.

XXI

Historically this blood-disease has played a potent part in most unexpected episodes which are just beginning to be understood. MacLaurin¹ gives the following facts in interesting form.

The morals of Henry VIII of England were no worse than those of all courts in Europe at that time and since; Cardinal Wolsey, a proud prelate of Henry's entourage and representative of the Pope at the English Court was the father of several illegitimate children. The excesses of Charles II of England, Louis XIV and XV of France and their courts are historically established. The history of the Popes of the same era is as corrupt and offensive as that of the temporal governments.

Catherine of Aragon, the first wife of Henry VIII, was syphilized by him and gave birth in the order named to a stillborn daughter, a son dead in three days, a stillborn son, a son dead in very early infancy, eighteen months later a daughter—reasonably but not perfectly healthy—who became Queen Mary. Her well-known portrait is more that of an hereditary syphilitic than a normal person. Her

¹ *Post Mortem Essays, Historical and Medical*, pp. 14-27.

record as "Bloody Mary" may have rested on a brain defective through hereditary syphilis. The absence of male heir and the frequency of still-births and infantile deaths turned Henry against Catherine instead of against himself for his own syphilis. Anne Boleyn, his next wife, gave birth to a daughter—later Queen Elizabeth. Henry meanwhile had reached midlife, disappointed in fatherhood of a male heir, irascible, violent and sick. Quite typical neglected syphilis developed: an incurable ulcer of the thigh, great corpulence, intense headache, high blood pressure. All this suffering made matters for Anne worse when she too had miscarriages—following Elizabeth. Henry's syphilis again was the cause. It was fortunate that she had even one reasonably goodly baby—Elizabeth—by her diseased husband.

The inevitable conclusion is that sexual immorality was a universal rule of the times in high places—temporal and spiritual—and that Henry's divorce of Catherine and execution of Anne chiefly arose from disappointed fatherhood of a son and heir. Anne's infidelity to Henry (involving the trial and execution of at least four courtiers and one commoner, as well as Anne herself later) may also have arisen from a desire to bear a son by any father and have him pass as the King's. In private practice I have known women to attempt and do that very thing.

This disease episode in Henry VIII's case is by no means isolated. Sickness always plays important rôles in the lives of humans of low or high degree. Among monarchs its influence is often amazing. MacLaurin¹ discusses sickness as it affected Charles V, Philip II and Don John of Austria and their times as other examples.

Disease, especially that induced by indiscretion,

¹ *Op. cit.*, pp. 99-102.

always has very grave consequences. Venereal diseases are in the vanguard of those serious consequences.

The man who sows wild oats may cause a lovely woman to reap with him the whirlwind of damaged bodily and nervous health and defective children. Women who are sued in love by "sexual rounders" should remember facts like these—simple in statement but immeasurable in importance.

The proper use of alcohol is one thing and its improper use is quite another. Alcoholism is without excess except when it is a disease. I am not in favour of improper uses of alcohol. Drunkenness is a temporary paralysis of the higher mental and nervous functions resembling the paralysis of organic disease of the mind and nervous system except that the former is sudden and remediable, the latter, slower and irremediable. Thus we find excited sentiment, motion slow and uncertain, next paralysed, confusion as to time and space, dissociation of subconscious actions, exaltation, impressions of greatness, strength and finally gradual paralysis of all centres.

In exactly the same way alcohol acts on the sexual function: undue excitement, decreased and abolished control and respect, unbalanced insistence and potency, finally paralysis of function and desire. Thus alcohol in improper use is a large factor in venereal disease.

The following valuable tabulation of sexual and social calamities due to alcoholism is abbreviated from Forel.¹ (1) Sexual excitement and loss of judgment leading to improper unions: seductions, rapes, orgies with prostitutes, parentage with low

¹ *The Sexual Question: A Scientific, Psychological, Hygienic and Sociological Study*, translated by C. F. Marshall, M.D., pp. 269-270.

women. (2) Increase of venereal disease. Perhaps 75 per cent of cases occur during the augmental passion of slight intoxication. (3) Catastrophes, illegitimacy, despair, suicide, arising from irreflective unions and venereal disease. (4) Sexual crimes due to sexual excitement, impulsiveness and folly. From 50 per cent to 75 per cent of assaults and 75 per cent to 80 per cent of indecent exposure have this origin in Germany, according to Baer. (5) Sexual exaltation and perversion. (6) Hereditary taint of children for alcoholism and defects in body, mind and nervous systems. (7) Misguided jealousy with infamies, assaults and murder. (8) Extension and augmentation of prostitution in brutal forms. (9) Coarse and vulgar love-making in public and in private. Flirtation bereft of delicacy, propriety and modesty.

XXII

One excuse for sexual laxity, venereal disease and illegitimacy is "sexual necessity" in the name of general good health. The following facts are undeniable. There are a few such human beings but by no means is the number great enough to explain sexual laxity, illegitimacy, marital infidelity and venereal disease. The lack of sexual life is not a factor in bodily well-being and longevity, so far as the majority of human beings is concerned and all animals.

Domestic animals and poultry of both sexes, if unsexed, are larger, stronger and more easily trained than the other group. The normal male dog has little sexual activity. Most female puppies are drowned so that the males outnumber the females at least twenty-five to one, thus many male dogs seldom cover a female, and celibate male dogs are in good health. In our own race, eunuchs are larger than the unsexed males, other things being equal,

and they, in turn, by no means have poor health. The Roman Catholic clergy, under vows of celibacy, have health as good as that of every other sedentary profession. Most of our women to-day must wait until they are twenty-five years old before marriage and sexual life begin, and yet the general health of the virtuous is at least equal to the general health of the sexually loose.

Through fallacious "sexual necessity" many men and women deliberately and persistently indulge in excesses. Civilized social order is devoting means and effort to denominate and remove the cause of all social problems. Reform supplants error, reclamation displaces suppression, education removes coercion. The whole solution depends on mental health, status and capacity.

So in the sexual differences among human beings the effort is to relieve causes. In art the Greeks stated "Do nothing too much" and reached balance and beauty. Usually whenever anything is done too much there is lack of mental grasp of values. Sexual excess goes with irresponsibility. Tests in military camps, courts, reformatories and prisons show that excessive, perverted or diseased sexualists rarely reach 60 per cent of the mental average in the community. Along with sexualism occurs addiction to alcohol, narcotics and criminality—petty or grand. "Repeaters," felons, murderers and the like, rarely have minds beyond normal childhood of ten years or less.

Such facts open wide the door of help to these unfortunates in comprehending their status and in altering their lives. One great object of all social service is to cause the individual to realize and co-operate in relieving his dilemma.

Past human progress has recognized these facts indirectly : experience and advantage have indicated

that intercourse within wedlock can be the only legal form. It respects an agreement between both parties in the marriage contract. It substitutes responsibility for imposition and false pretence, protects the mother from obloquy and the offspring from illegitimacy, and demands an obligation toward society in return for the status granted to both parties. The rule "*works both ways*" to the benefit of all factors: parents, children, home, society.

XXIII

The *Journal of Social Hygiene* contains a report¹ which scientifically covers the relation of continence to social hygiene, biology, physiology, psychology, sociology and morality. Its authors are men of standing in Great Britain, and the world must listen to a contribution of such importance and accuracy.

The following are the main points: (1) Stability of the family in marriage is fundamental. (2) Intra-marital and (3) extramarital immorality are harmful. (4) Premarital sexuality is not necessary for health, mentally or physically. (5) Sexuality is inseparably bound up in social obligations. (6) Accepted ideals of monogamy are essentials. (7) Promiscuous sexual life leads to the devastations of venereal disease. (8) Moral culpability for sexual irregularities is equal upon both sexes. (9) Disparity in the numbers of men and women in a community adds to the difficulties. (10) Contraceptives have removed much continence. (11) Sexual indulgence promotes irresponsibility. (12) Knowledge of biology, physiology and psychology are fundamental to continence. (13) Physical culture and recreation

¹ *Continence in Relation to Social Hygiene*. A statement prepared by the British Social Hygiene Council at their meeting on March 22, 1926.

offset sexual inclinations. (14) Early marriage should be promoted. (15) Rights of posterity are involved in healthy parentage. (16) Idealization of self-respect, love and sexual contact is momentous. (17) Hardships of postponed marriage must be realized. (18) Physiology of the internal and external secretions of the sex glands must be understood. (19) Control of sexual appetite does not damage the man or the woman. (20) Sexual continence does not produce nervous or mental disorders. (21) Abnormal stimulation of sex impulse without gratification is ill-advised. (22) Correction of the abnormal stimulus is its relief, not irresponsible coitus. (23) Sexual repression and restraint are not equal terms. Repression means nondevelopment of sexual functions beyond childhood's status. (24) Celibacy does not produce the neurotic. Neurotics usually do not marry because they are misfits in all human relations. (25) Self-expression through other activities is important in adjusting temperamental differences in sex with self-control. (26) Moral and social aspects are as important as biology, physiology, and psychology in sex. This epitome is confined to the psychological point of view without moral and social aspects, which nevertheless are no less important.

We are past the time when social diseases are regarded as punishments and curses. They are simply part of life's physical battle with all disease.

We are through with the excuse of the Roman physicians that because "indecent" these diseases carry no professional duty—contrariwise, they merit more good faith on account of their moral, physical, psychical and social problems.

We are graduated from the tyranny by which the victims are outcasts, left to perish, away from human skill.

We are convinced that these diseases are scourges on humanity chiefly for causes within remedy. Better instruction, clearer guidance, deeper responsibility—personal, civic, legal, medical, social, moral, spiritual—are needed for relief.

For venereal disease and its depredation no medical cure-all will ever exist. Medical complexities are never relieved by cure-alls.

No social cure-all is extant. The responsibilities are so interwoven that they cannot be unravelled. No one thread, colour or pattern in our social organization predominates.

No sociologic cure-all has been found in any of the human effort of recorded history or will be found in our history in the making and recording.

No moral cure-all exists, for all the obloquy cannot be put on the male or female or society. All three are co-equally liable and the whole question demands general, co-ordinated improvement.

Portions of the relief of social disease are easily comprehended. Explanation of the physiology of sex is not a vast undertaking. All that is required is acknowledgment of the dignity of natural laws. Instruction of this kind begins in childhood and is graduated according to age. Knowledge and respect of self must be the outcome of such teaching.

Instruction in all social problems of the world—financial, commercial, economic, political, religious, legal—is a part of developmental education and leads to interest and effort in the uplifts of mankind.

Honour and loyalty toward wedlock after marriage and toward wedlock before marriage as the goal of life and the fulfilment of normal expectations is pre-eminently essential and must be the ultimate outcome of well-balanced teaching in sexual science and social science in order to succeed in any effort at betterment.

It is not possible to neglect or ignore mutual ties of duty and welfare.

Spencer¹ has very aptly summed up the matter of relationship in these words: "Though there are inferior species displaying considerable degrees of sociality, and though the formulas for their complete lives would have to take account of the relations arising from union, yet our own species is, on the whole, to be distinguished as having a formula for complete life which specially recognizes the relations of each individual to others, in presence of whom, and in co-operation with whom, he has to live."

Specific and scientific data like the facts in this Problem are not medical scare-lines. They are of moment in convincing and educating the laity. The dangers of infection become certainties, if indulgence is promiscuous, as it usually is.

The man worthy of the obligations of marital and family life puts these lessons into practice in a life of sexual self-control. The woman who knows that her future husband does not measure the hazards, costs and losses correctly for himself first, for herself second and for children and family last, and yet marries him, must accept the consequences as nearly equal to her own responsibility, because on her own side she too disregards common knowledge.

Our next subject is the most difficult of all for mankind—marriage in its general and particular, personal and social, religious and legal, moral and immoral aspects.

¹ *Data of Ethics, the Sociological View*, 1879, pp. 152-153.

PROBLEM V
CONSIDERATION IN MARRIAGE

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PROBLEM V

CONSIDERATION IN MARRIAGE

MARRIAGE cannot be defined inclusively and exclusively as a word in a dictionary is. Nietzsche comes close to a definition : " Marriage : Thus I call the will of two persons to create that which is more than they who have created it. Reverence toward each other I call marriage, as toward those desiring such a will"—and " Marriage is a means by which man can surpass himself ; and man is that which shall be surpassed."¹ Reverence does not mean subjection but rather the highest love, otherwise his definition would not be convincing.

II

The history of marriage sets its foundations in self-perpetuation on parentage, surrounded by the safeguards, customs, inspirations, rewards of the home, thus adding self-preservation.

Within parentage must be included the physical, mental and moral needs of the child for protection, and sustenance in the tender years and guidance through later childhood.

Present conditions may not greatly change in the near or remote future, hence marriage remains the best relation of the sexes for self-propagation and self-protection. It offers the best self-interest and social interest—namely, egoism and altruism, in philosophic terms.

Transforming the reverence of Nietzsche into the commoner term of love, Ellen Key² paints great love thus : " Great love inspires or produces life's riches, mutual honour, enthusiasm, new impulses, new

¹ Thus Spake Zarathustra, Prologue, Sec. 3, also 5.

² *Love and Marriage*, p. 103.

powers, happiness and life-enhancing values greater than religious faith or creative genius."

Such are the personal and social sides of love, reverence, loyalty. The scientific aspect rests on the physical and physiological side. In the delicate relations between sexual desire and love, the former may precede the latter, or love may develop largely under sexual dominance, or either motive may persist more or less alone.

A happy union does not occur unless the spiritual and the sexual sides are given full value. The spiritual side always receives recognition, whereas the sexual may not be given equal acceptance. A sound physical basis is the only path to marital happiness because without it the reverence of Nietzsche and love do not exist.

III

Much is written comparing and distinguishing romantic from conjugal love rather than identifying them, because as the seed grows into the plant the one develops into the other. Romantic love has the same limitations as all human motives. It does err, but no more than other human spiritual processes. On the whole it is far less restricted than selfish love. Forel¹ shows that marriages, consummated without love, and based on pure speculation, conventionality or fortune, are affairs of judgment and calculation. As hit or miss propositions, like gambling, the odds favour loss.

Romantic love permits no displacement of its intuition, enthusiasm, inspiration, altruism and loyalty in a veritable ascent of values. Joyce² says: "Loyalty, again, tends to unify life, to give it centre, fixity, stability." Conjugal love from such

¹ *Op. cit.*, p. 111.

² *The Philosophy of Loyalty*, 1924, p. 22.

seed and the soil of mutual consideration never withers.

Romantic love of this enduring, fruitful type is not the emotion superficially called love. Like all other emotions it usually departs as quickly as it appears. As a sentiment rather than an inevitable attachment it leaves little impression on the character, no lasting regrets, and no fine memory. It is a pity that a young woman and man base even an engagement on it. Marriage attempted on such a basis usually ends in unhappiness, if not dissolution. These are the unions implied in the adage: "Marry in haste—repent at leisure."

IV

Marriage depends on fatherhood, motherhood, childhood, home and community, a general proposition wisely applied to any form of stabilized wedlock. There is but one finality of sexual relations, monogamy.

Human success in laws, science, religion and all other activities is limited by human nature—an indeterminate. Before monogamy can be perfected, human nature must be perfected. Failures in matrimony are not assignable to it as an institution but to the shortcomings of its partners. Without exception all religions seek to dignify and sanctify wedlock, and Christianity is specific in that regard. Customs crude among semi-civilized tribes are in civilized peoples evolved into safeguards, restrictions, and laws to protect home, child and mates.

Attacks on monogamy offer no reformation of human approach to wedlock, no deeper conviction of the costs of carelessness, indifference, disloyalty or dishonour before and after marriage.

Destructive criticism never assumes any obligation to replace that which is destroyed. Popenoe and

Johnson¹ sum up the case for monogamy as follows :
“(1) Because it is spreading at the expense of polygamy even where not favoured by legal interference. The change is most evident in China. (2) In monogamy, sexual selection puts a premium on valuable traits of character, rather than on mere personal beauty or ability to acquire wealth. (3) The greatest amount of happiness is produced by a monogamous system, since in a polygamous society so many men must remain unmarried and so many women are dissatisfied with having to share their mates with others.”

If monogamy is not the best solution of the sexual, parental and familial question and must be supplanted because its ultimate ideals are by no means realized, then one must take exactly the same position toward other human relations. For example—why not eliminate all laws because so many persons break them? Why not discard common morality because perhaps a fourth of the commonwealth is immoral? Why not ignore honesty because so much dishonesty exists? Let constructive criticism advance every human order—sexual, social, commercial, moral, legal.

Higher criticism of any subject means consideration of its external connections and internal evidence. Thus in social origins not only must we consider civil and legal, religious and moral, familial and commercial customs and controls, but also words denoting father, mother, home, family, children and inheritance—as examples. Such “internal evidence” is beyond controversy. Morgan² emphasizes that tribal language proves inheritance along both paternal and

¹ *Applied Eugenics*, New York, 1925, p. 387.

² *Ancient Society*, Part III, Chaps. II–III–IV.

maternal lines and many strange social, religious and legal customs. Lowie¹ says that in matronymic tribes in which transmittal of family name is through the mother, the personal name is bestowed by a woman of the father's family. Thus both the paternal and maternal lines are represented. Such tribes are primitive, but a movement away from polygamy toward monogamy has already begun. Curious usages honour paternal kindred in many of these people.

VI

Such are a very few of the steps upward toward fidelity and attachment of one man to one woman. Every other possible mode has been found wanting. Any departure from long practice must be a journey backward. In Russia many established human principles have been breached in the craze for change as reform, for social upheaval as creative progress, and for novelty as an enduring foundation. With little regard for history and its lessons, blinded by satisfied lust for power, frenzied by ungoverned class hatred and misguided by ignorance of ethical, social, commercial and national obligations, the communists have attempted nearly every possible change in law and government, capital and labour, religion and morals, marriage and family. Retrogression not progression has resulted. Many steps are returning to the starting point and many reforms *re-reformed*—to coin an apt word.

The innovations attempted may be sun med up as follows : pitiless destruction of the family ; divorce " on-the-minute " ; state hospital abortions ; free-love and promiscuity. The disadvantages were found to be marriage and divorce " over-night " ; several wives " to the year " ; thousands of alimony

¹ *Primitive Society*, pp. 64-65.

claimants; thousands of children with multiple fathers. The reaction attempted to protect women and men as married after protracted liaisons with or without marriage forms. The net result has been polygamy in fact and in extension throughout Russia, nominally Christian, a short time after Turkey, nominally Mohammedan, has legally abolished it.

Polyandry, discussed in Problem II of this book, exists in only scattered peoples, is never universal among them, and steadily recedes before monogamy.

All folklore, ethnic evolution, moral progress, and social improvement are summations of a sexual tendency not toward promiscuity and not toward immorality.

These considerations belong deeply in the man a woman marries as safeguards of his loyalty and allegiance.

VII

Motherhood is a matter of knowledge and fatherhood a question of faith—observation contrasted with inference. The absolute parental desire by the father to know and claim the children as only his is proved by rude tribes in an undisputed way.

Steinmetz¹ shows that stealing a wife or purchasing a slave gives the father control of the children in some matriarchal systems. It is a distinction to steal a wife from another tribe in the Babar Archipelago. The children then belong to the father, otherwise under their maternal system the legal wife possesses the children and the home in which the man usually lives.

Giraud-Teulon² states that the maternal uncle is

¹ *Ethnologische Studien Zur Ersten Entwicklung der Straje* Vol. II, p. 272.

² *Les Origines du Mariage et de la Famille*, p. 440.

absolute over the children among the Kinbuncas in Africa. The offspring of a slave-wife alone are the property of the husband. The children of the slave-mother inherit to the disinheritance of those of the legal wife among the Wanyamesi also in Africa. Children adopted by the husband inherit to the exclusion of blood-children among the Fellatahs.

According to Von Dargun,¹ a man of Indonesia settles with the family of his wife, who then possesses the children absolutely. By forcibly eloping with her to his own tribe he gains entire control of the children.

It is a long way from aboriginal gropings to the complexity on modern inheritance and parentage. Key defines sex-consciousness among the young of the right aptitude in these terms. Young men and young women are thinking of love increasingly and deliberately in terms of the child-to-be. Unmarried women honestly and openly confess a longing for motherhood.² A contradiction of extreme feminism is the contention that motherhood in savagery is woman's greatest function but not in civilization, and the absurdity is augmented through comparison of the progeny. Most criminals are the children of bad mothers. Most prominent men and women were born and trained by good mothers. Commonly women of affairs are not maternalists, have few or no children, are wretched mothers and the children are often failures.

VIII

The best motive in a woman for marriage to a man is knowledge that he will be a good father and share equally with the mother in all the children mean to themselves and the community. A good father is a

¹ *Mutterrecht und Vaterrecht*, p. 119.

² *Love and Marriage*, 1911, p. 151.

good provider, a good husband, a good neighbour and a good citizen. These are factors completing and solving the equation of life very well.

The most momentous element in marriage is the status of woman in the mind of the husband. There were two main social conditions in ancient Greece and Rome : general and seemingly hopeless degradation of woman and degeneration of society along with abject authority of the husband over the wife. Marriages and divorces were matters of bargain and barter, for civic, political, financial and familial interests only.

Tertullian¹ (about A.D. 150-220), a writer of authority, said : " Divorce is the fruit of marriage." What an " up-to-date, modernist " sound that quotation has, although about seventeen hundred years old !

In his admirable chapter on the position of women, Lecky² says that Greek poetry, literature, drama and art establish that in the early days the home-relations of women were higher than later when luxury exacted its price. Plutarch,³ A.D. 50-100, and Aristotle,⁴ 384-323 B.C., each deals with this subject : the former on cultivation of the mind and the latter on the character of a good wife.

Lecky also emphasizes three things : the degradation of society as a whole, the infamy forced upon woman and the constant upward effort in sexual morality, marriage stability and family organization. It took society several centuries to regrade itself. The instincts and refinements native to woman slowly overcame her civic restrictions, legal disabilities, moral disrespect and religious debasement. Vice in sex, through indifference, luxury or religious

¹ *Apol. G.*

² *History of European Morals*, New York Ed., III, Vol. II, Chap. V.

³ *Conj. Præc.*

⁴ *Economics* B. I, c. VII.

ceremonies gave way before dignity in sex, through respect, moderation, religion and law.

As though this long contest in early pagan Greece and Rome were not sufficient experience, the early and middle centuries of the Christian empire went through duplicate processes. Yet reasonable-virtue and simple probity in human character again emerged ascendant.

IX

The application of historic data to marriage is simple: the lower the sexual standard in wedlock the lower it is outside of it; and the more dissolute these two elements in society are the more degraded the sphere of women. Conversely, the higher the sexual standard the richer the rewards for woman and society. Man's character goes through the same cycle.

Marriage and its social relations may be misconceived and its expectations disqualified. The basis of these errors is a "single idea" of one or the other partner. As this work concerns the man I will state a few axioms on his misunderstandings.

Out of sexual freedom and licence, in which he has made himself the sole factor, he often enters married life expecting to remain the sole sexual factor. Social order is refusing licence to youth. Such conduct is more and more denied—socially, morally, legally, physically without and within wedlock.

Abnormal concepts of conjugal rights are in contrast with the normal, which modify each other. Goodwill tempers sexual indulgence to mutual affection: "mutual" because if the male, in devotion, controls his demands, the female with equal devotion must dismiss her misguided reluctance. Co-operation and fellowship alone avail. These principles apply to marriage because it is a true

contract. Sublime though the religious marriage is, the state regards it as a portal to the domicile of its legal contract.

One encounters remarkable errors behind engagements and marriage. What the woman's opinion was is not in evidence, but not long ago I learned of a young man who after a ten-year engagement had "outgrown" his fiancée mentally and spiritually—in his own opinion. He was hesitating whether to marry "out of pity" if at all. Such a superiority complex is dangerous. Union "out of pity," "to reform," "to get even," and the like, in fact for any motive except great love, hardly ever succeeds. Mere desire for gain of any kind is also a failing consideration. Our divorce courts contain many marriages in which love ceased when these sordid aims failed. *This is marriage "not up to a standard but down to a price!"* It is always a bad bargain no matter what the price paid is and no matter who makes the chief payment—man or woman.

Human undertakings depend on persistence of effort. In athletics and business concentration and continuance of effort are brethren in success and satisfaction. In marriage, couples are always happy who make a vocation, a partnership of marriage, in which each puts in all he has and thinks more of his putting-in than he does of his own getting-out. Altruism supplants egotism, self-sacrifice displaces selfishness, mutualism overrides individualism, community of interest guides personal interest.

In contrast is a couple I saw reach inevitable divorce for the reason that the man married the woman for her father's money. When the father threw the young people upon their own resources the husband refused to be a self-respecting mate. The

money was not forthcoming on which he had counted for a life of affluence and ease and not of obligations and duty. Such a man can be classed as a prostitute—bartering himself for a price. "*Commercialized vice*" is nearly a full definition of prostitution. "*Commercialized wedlock*" is equally apt for such unions.

As departures from a standard so single Lowie contrasts the highest type of American marriage for true love with conventional European unions. In these, love and fidelity as inspirations are largely dissociated from marital life by selfish or sordid factors.¹

The fine motives underlying matrimony are like the sound elements of character: a happy, permanent marriage and admirable character are developed. The true male-to-female and female-to-male matings are the products of the complementary and supplementary relations of each: the better the complement and supplement the fuller the happiness and devotion.

Human perfection reaches its acme in distinctions of sex-characteristics, physical and mental. The best men and the best women differ most and inferior men and women differ least from one another. Sexual dissimilarities measure the complementary and supplementary values of one sex for the other, for attraction, interest and happiness are proportional to the sentiment, sympathy and motive of the mate.

Because these essential sentimental distinctions exist, the question arises whether the sexes, whose education begins side-by-side in the nursery and continues up to adolescence, should be deprived of contact by separation during college years. Under education in Problem VI of this book, this aspect of training of the youth will be fully discussed.

¹ Lowie, *Primitive Society*, p. 24.

XI

Polygamy may have an egoistic quality, for the man surrounds himself with wealth. Women are assets among peoples practising polygamy. Monogamy contrariwise offers no such wealth but the best sexual and parental relations. Although parental loyalty finds its personal proof in the monogamous family, our customs and social development and our extreme industrialism often lead parents to the shame of neglecting education, and training to dishonesty, sexual depravity and criminality and of degrading physical ill-treatment and moral abuse. Extreme conditions break the health and slowly kill off the children. Civilized safeguards are rendering these wrongs more uncommon, and proving that the monogamous home is the best life.

Loyalty and stability of character in the parents in sickness and sorrow, health and joy must be reflected into the home and abound in the children for the right spirit to overcome life's difficulties.

XII

Flirtation and "affairs" are sex on a holiday. The results are at times serious but the whole relation is a psychic enjoyment—a battle of wits and intrigues, quite as harmless as it is captivating. Reproduction is universal and at the breeding season of animals and flowering season of plants all take an increased life-energy. Reproduction is an essential to all creatures, man included. Far from being local in the sexual system it affects the entire person. The best adult activities are intimately involved in sexual physiology, whose stimulus arouses mind and body.

Foetal growth has already been traced as the new

creature climbs its tree of evolution ; so it is in the development of the types of reproduction.

Altruistic social reproduction founded on definite mating, sentiment and love belongs only to man. Infancy and age have no reproductive functions and in this sense are meagre in altruistic relations. As childhood advances, some young children sense duty, responsiveness to the needs of others and filial devotion. Still higher is the love in sexual desire and attraction toward the chosen individual which is the foundation of human reproduction.

Sexual passion, as the physical sign, becomes modified by mental influence, as the spiritual sign, exemplified by sympathy, admiration, altruism, parental and social sentiments. There are two inseparable factors, sexual passion of the moment and perceptions of sympathy independent of it while deeply growing from the same soil. They have a mutual reaction difficult to explain but easy to observe.

XIII

These sexual and spiritual processes are sensitive and are profoundly influenced by irresponsiveness by the mate. Many love-affairs and marriages are blasted by failure to remember these peculiar facts. Caution is required not to misinterpret the young wife's attitude. Often sexual desire and gratification are at first secondary to love, as unreasoning ecstasy, admiration and susceptibility. Conquest and surrender follow. The considerate man wins by not abusing his advantage. The mental complex in the woman arises chiefly in the desire to captivate by yielding. The man may be calculating, selfish, or intuitive and sensible. By honouring and not by ignoring the qualities exhibited he wins. Too many men lose with the fault their own.

After this exaltation, uninterrupted by masculine excess, the woman develops natural responsive sexuality. Like confidence (notably a plant of slow growth) normal sex love in a woman (showing this early mental reaction) is also of slow growth, and cannot be forced, abused or crushed. Man's sexual function is less prolonged in its physiological, biological psychical activities. Physiologically in preparation for fertilization come the hours and days of menstruation with their profound influences on the woman. Whereas man's cycle in secreting his semen is also imperious, its disabilities are nil. A full sense of these differences leads to considerate conduct. If pregnancy occurs, the sexual sphere of the female is one of great energy in order properly to maintain her strength for nine months, followed by childbirth and nursing. These facts cannot be denied, forgotten or disrespected in a balanced sexual life.

Psychically the average woman has the attitude of self-surrender and receptiveness. Even when pregnancy does not occur she subconsciously "gives up" something—much, in fact. This peculiar reaction must be met on equal terms, as few women realize that this is a fully mutual relation.

XIV

The importance of these three phenomena of sex in woman is proved by the fact that of one hundred divorces ten will rest on causes which public policy, simple morality, racial expediency and legal prevention should enforce as absolute bars to marriage. The most common are alcohol and drug addiction, mental deficiency, insanity and criminality. Eugenics require that progeny from such as these shall be prevented. The other ninety divorces rest on sexual difficulties. All for which the husband is responsible it is his duty to remove.

An extraordinary fallacy is that because a woman cannot foresee her bodily enjoyment in intercourse she shall be released from criticism if she finds herself a mismatch. The man cannot forecast his physical pleasure either. Many young men after their first relation have remarked to me that their pleasures were less or different from their anticipations. The woman loses by prepossessing her mind with fears and embarrassments which abolish reflex nervous joy. The man contrariwise secures his satisfaction untrammelled by these preventive ideas.

The sexual frequency is not by rule but by mutual and happy agreement. Medical advice should be sought in misunderstandings. Through undue frequency the man exhausts his seminal powers. Functional disorders in the internal sexual organs, notably the prostate and the semen sacs, sometimes appear.

Next comes disorder of the act itself : erections are imperfect, penetration partial, ejaculation premature and sometimes an oozing discharge. Disordered function is as difficult to cure as are organic diseases in many men.

There is a fallacy underlying demands for frequent coitus, that the health of the sexual organs will suffer through control. Whereas all regular functions is the best road to health, the sexual organs will remain healthy—through the glands essential to both sexes, testicles and ovaries. That function in them never ceases by which the man and his traits are set apart from the woman and her qualities. This sexual physiology is often omitted in a trial balance between man and woman with each other and between both and society. Happiness in wedlock sexuality is to be secured through identity and equality of demands and satisfaction.

Self-control varies with desire. Deficient and normal types may be happy or not according to personal sexual proclivities. The oversexed man may compensate for his own peculiarities by consideration and devotion in all other relations. An oversexed woman is often a wretched mother and an undersexed wife may be an ideal mother. Love, passion and parental instincts may be associated or disassociated independently of sexual desire.

XV

The beginnings of morality, fidelity, consideration, chivalry, sentiment and marital rights are typified by strange customs in the world to-day. Even when the tribe is patriarchal preferences and prerogatives are bestowed upon women.

An example is given by Waitz-Gerland: Many men in the Mariana Islands preferred paid mates because the legal wife was superior civilly, legally and maritally. Her crimes were visited upon her husband.¹ Modern society puts upon the man the seeking of his mate. This may be the outgrowth of experience and a compensation for responsibility of support fixed upon the man.

Acceptance or rejection of the man is properly the woman's—a condition that is protection by expediency, because in modern society the woman is reasonably restricted by and dependent on her home. The sensible man leaves his wife in control of the home as he is of his business or vocation, in mutual consideration. Conversely, disappointment in marital relations is equally a shock to both partners, only the reaction differs between man and woman through distinctive personalities, as already discussed in Problem I.

¹ Waitz-Gerland, *Anthropologie der Naturvölker*, Vol. V, pp. 107 ff.

XVI

High costs of living, referred to previously, are an uppermost factor delaying marriage and delimiting the family. Facilities to make life's labour easier are tempting to the point of bankruptcy. The following is a true story of family "blue-sky" financing. A loan of two hundred and fifty dollars was sought of a banker by a wife, two children and husband. Assets and liabilities ranged themselves thus: home mortgaged so that instalments would require twelve years for free ownership; piano, radio, vacuum cleaner, electric washer, clothing—all on instalment-payments at one hundred and sixty dollars per month out of two hundred dollars earned. The new debt was to meet old instalments. A home cannot be maintained on forty dollars over instalment-payments.¹ Many families in one degree or another reach financial ruin in exactly this way. For some the journey is long and slow, but the terminus is the same—friction, recrimination, unhappiness, bankruptcy, separation and divorce.

Financial folly falls chiefly on the wife because she is limited in her purchases of even food and clothing. The education of the children is compromised. Life insurance is rarely remembered, and if death overtakes the husband there are no reserve-savings.

That family alone is living correctly which so balances its income and outlay that each year's savings are added to a slowly growing reserve. A little is a large amount compared with nothing. Small wonder that banks, like missionaries, are issuing propaganda on these problems. Their mission arises from the policy of purchasing nearly everything on the instalment-plan. That which cannot be paid for on the usual com-

¹ Editorial in *Herald-Tribune*, New York City, 1927.

mercial credit of thirty to sixty days, had best not be bought.

The financial difficulties of ninety-nine per cent of families seeking social agency help rest on instalment expenditures and neglect of cash reserve. Instalment commerce creates an artificial fatuous demand and supply, production and consumption, much like purchasing stock on a margin—very risky and certain of collapse in the long run.

XVII

In equality of sexual privileges and in modern eugenics arises the size of the family. Three subjects, family, children and eugenics, represent more and more marital happiness and satisfaction. Some thinkers will say that family ties are slackening or opening absolutely. Others, interested in social change and benefit of families, claim that obstructions to any new conditions within a family are almost insurmountable, hence family bonds are not being broken.

The truth is that larger outside relations to society and industrialism are modifying the old time responsibilities. Hence societal relationships have entered the home circle as never before. No family is perfect, many may be benefited by new obligations and others reformed by outside influences and inside reorganization. Poor, middle class and rich families are fundamentally much alike. Latitude in self-determination does not always work well, but frankness, self-reliance and enterprise are commendable and soon tempered by experience.

Much opprobrium is heaped on the modern family and its partners. It is said that if divorce were more free, half the married persons in the United States would seek it, one-fourth would remain together only for home and children and one-fourth continue

only because of religious or other devotion. No such cure-all for family difficulties exists. The long, hard, broken history of the family lastingly convinces that it is a long-lived, elastic, self-adjusting social unit. Notwithstanding strange savage or primitive superstitions even to our own times about inferiority of women and impurities during her monthly periods, the tendency has been slowly to yield her importance and influence. Contrary conditions exist in exceptional tribes. Lowie¹ asserts that mis-statements as to the rise of woman's status occur because primitive man possesses none of the chivalry and deference toward woman so familiar among us. Yet this gallant, sentimental attentiveness is exactly what progressive women belittle and ignore.

XVIII

The number of children per family has declined for a century in many civilized countries. The largest number of children occur in the strata of society in which they early become working and co-operative elements. Conspicuously in farmers' families, the number of children is distinctly larger than in urban communities. The farmers' children share the maintenance by chores which increase with the years of age and very really they work out their board, lodging and clothing, and are practically self-sustaining in their middle youth.

The city working class have the same response to parentage and large families. Next are the classes where children by reason of education remain charges until young manhood and young womanhood, as a matter of economics.

There is relation between the size of the family,

¹ *Op. cit.*, pp. 201-303.

according to Baber and Ross,¹ and education and occupation of parents. The "past generation" and the "present generation" were studied and compared. There is inverse ratio between age of parents and size of family. The couples of 26 years of age or less have larger families than mates of 28 years and more.

Education among the men has peculiar statistics which may be explained in one or two ways. First, that civic responsibility increases with education and thus larger families are developed. This thought is probably the more true. Second, the trained personality earns a larger income. Unfortunately, however, most statistics prove that larger families occur among the poorer people. The records of these observers show that the numbers of children descend in the elementary school, college and high school groups.

Education among the women of the "past generation" and the "present generation" leads to a pathetic tragedy. Educated women who bear children have a number directly but slightly inside those of elementary school mothers. In 100 college women only 38 bear children at all and 62 leave no progeny. Birth control is race suicide in common racial degradation and depletion.

Women from co-educational institutions marry earlier, more numerous and have larger families than alumnae of colleges segregating the sexes. It has been said that the average Vassar alumna has a half-child and the average Harvard man a three-quarter child! Unbroken contact with the opposite sex from childhood to college graduation stimulates attraction and regard in co-educational seats of learning.

¹ "Changes in the Size of American Families in One Generation," *University of Wisconsin Studies in Social Sciences and History*, No. 10, 1924, pp. 44-45, 50-59, 61, 40-41.

In the older generation, in ascending order of ages, the general occupations ranged themselves : skilled labourers, farmers, commercialists, professionals. The men of this generation have established this order : skilled labourers, farmers, commercialists, clericals, professionals, although they married about two years older than their parents. Whereas the farmers' families in most districts of the United States are still the largest and the most co-operative, the fathers marry at the usual age of about 27 and are second to skilled labourers in the towns as to marital age. The better classes (intellectuals and property-owners) suffer most by limitation of family.

Cattell¹ studied the number of children in families producing American scientific men and in families developed by scientific men, and Sorokin investigated property-owners, taking millionaires as the type. These two groups are similar and dissimilar. Both are positively productive in the community, but the limited income of the scientific men might determine small families, whereas fortunes-in-hand for education, advantage and inheritance of the children might induce large families among the rich. Cattell's table shows a decrease of about 50 per cent, comparing the American, British, German and other scientists, such as clergy, physicians, lawyers, teachers, other intellectuals also farmers, tradesmen, artisans, etc.

Sorokin² in discussing the fecundity of 222 deceased and 150 living millionaires says that : (1) The fecundity of the deceased rich Americans was higher than that of the fathers of American scientists

¹ *Biographical Encyclopedia*, Ed. III, "American Men of Science," pp. 794-795.

² "American Millionaires and Multimillionaires : A Comparative Statistical Study," *Jl. Social Forces*, III, 1-4, pp. 627-640.

(the average being 4.74 children per family),¹ and of the Presidents of the United States (the average being 4 per family) ; that (2) the fecundity of the living millionaires (averaging 2.56 children) is higher than that of American scientists and graduates of Harvard (Classes 1871-2, averaging 1.99 children) and Yale (classes 1869-86, averaging from 1.7 to 2.2 per man) ; that (3) for a comparison with the white population of the United States he did not have identical data. The average size of the American white family or the average number of children per white American mother would give only a very approximate comparison. . . .

In 1919 the average surviving children per " native white mother " in the United States was 2.8 ; the average surviving children per " foreign white mother " was 3.4.

If these data are comparable fecundity among rich Americans is not lower than among the American population, contrary to the fact proved many times that the fecundity among well-to-do classes in Europe is lower than among the European population in general.²

XIX

An educator³ in commenting on the paragraphs on birth-control in my first book asked in a personal letter : " Has it not always been with the race ? in one form or another—self-control, abstinence, illicit practices, abortion ? " Popenoe⁴ says that birth-control is a cult promising cure-alls for war, poverty, misery, housing shortage, industrial unrest, igno-

¹ *Families of American Men of Science*, Ed. III, 1921.

² See résumé of corresponding data in C. Ginis' " Il Diverso Accrescimento Delle Classi Sociali," *Giornale degli economisti*, Jan., 1909.

³ The late Rev. Flavel B. Luther, Ex-president of Trinity College, Hartford, Conn.

⁴ *Conservation of the Family*, p. 140.

rance, crime, alcoholism, status of woman, late marriage; brevity of life, venereal disease, child-labour, illegitimacy, abortion and finally superhumans only.

The birth-control problem has a biological and a historical equation. Morris¹ states that the question is that of slow death of the white stock of mankind. The principle is not new. Historians state or imply it through the same phenomenon in civilizations of the past. Cultural extremes expend natural vitality in race and individual. Birth-rate is declining because of wastage of racial efficiency and reserve, through luxury, night life and everything diverting interest from familial, civic, national and racial well-being to selfishness, idleness and indulgence.

The best elements of society suffer most because the temptations to personal ease are greatest among them. The inspirations of child-bearing are lost amid fears about sacrifice, burden and cost. This mental and moral complex affects all religions of the community. According to the returns of a birth-control clinic in the East, out of a thousand women, the Jews, the Protestants and the Catholics about equalled each other. The economic and intellectual losses through decrease of our best elements is given by Popenoe² thus: "Among the 1000 leading American men of science there is not one son of a day labourer. It takes 48,000 unskilled labourers to produce one man distinguished enough to get into *Who's Who*, while the same number of Congregational ministers produce 6000 persons eminent enough to be included in that work of reference."

XX

Reproduction must promote the interests of society and prevent race-disintegration. The small-

¹ *Editorial Silence*, p. 167.

² *Op. cit.*, p. 130.

est safe number of children to a family is four and the irreducible minimum is three—four for slow increase or stability and three for scarce maintenance without increase.

Within reasonable measures all progress depends on the better class, meaning persons of *capacity* and, therefore, of high *class*, rather than persons of social or intellectual "high class." The capacity class out-runs the other classes and fills the gap made by their inertia. The race would be better if *all the high classes* made it a duty adequately to propagate their kind.

Progress behaves exactly in accordance with the status of the higher groups: advances, stops or recedes as they increase, stagnate or decrease. Birth-control never has been a blessing in the history of ancient peoples and it will not be such in our own epoch.

Birth-control is usually defended on the ground of individualism as against altruism, personality as against social instincts and duties. Some writers claim social obligations are impersonal ties whereas individualism alone is a personal expression. Guizot,¹ who learned his lesson from the reconstruction period after the French Revolution practically a hundred years ago, distinguishes personality and society in these terms, after delimiting individualism: "But this portion is not the entire man. There is also a portion of his existence, of his destiny, which the individual does put in common, which he does engage in his relations with his equals, and which, by a necessary consequence, he subjects to certain conditions, to natural or conventional conditions, to ties which unite him to them. Society is the totality of these two facts."

¹ Guizot, *The History of Civilization, from the Fall of the Roman Empire to the French Revolution*, London, 1886, Vol. III, p. 193.

XXI

These thoughts are an inclusive statement before computation of the problem. A modern writer¹ factoring the paternal and maternal halves of the equation says that the individual acquires duties and not lease as a sexual being. . . . When children's inheritance, personal good-living and voluptuousness, beauty and comfort determine fathers and mothers to limit children below the due increase of population, then their conduct is anti-social. A person, content with few or no children, because of work to be performed, may compensate society by production of another value.

As to such value, however, Key concludes that these women have no right to be considered equally worthy of respect with those who find their highest emotions through their children, who form the finest subject for human art, the only work by which immortality is assured. Women afraid of children cannot expect that their experience should equal that of women who, after their duties as mothers, employ for the public the development gained in their private capacity.

Her emphasis on the woman's status is not sexual fanaticism but declaration that the anomalies of relation to society and the home are those surrounding woman to-day. Because the matter is a revolution rather than an evolution, a comparison is made between the two groups of women as part-duty workers (who do not do their share of parentage) and full-duty workers (who do fulfill as parents).

XXII

Family limitation is often justified by its advocates on the ground of over-population, deficient food

¹ *Op. cit.*, pp. 201-210.

supply and dire destruction of the race. Mommsen and practically all other historians I have consulted are in positive agreement on three causes of rise and fall of ancient civilizations: first, concentration in cities, not over-population to the acre of land; second, devitalizing influence of city life; third, birth-control. Ancient history is being closely imitated by modern events; depopulation to the acre of land, superpopulation in cities, luxury with its devastations, and birth-control.

As for food supply—the productivity of the earth has hardly been sampled. Smith¹ notes that an acre of sea may exceed an acre of soil in food, probably chiefly as flesh products but possibly vegetable also.

Intensive cultivation supports an ordinary family on one acre in temperate climates, notably in Europe. No one knows what farm machinery methods, and extensive-intensive farming, will evolve in hot climates where superfertility already makes crops exceed those of intensive agriculture in temperate climates.

With proper distribution of population for self-support rather than improper concentration for industrialism, division of labour will provide easier living, self-improvement and social betterment. It may readily be that at such time the raising of food-stuffs will equal industrialism in profits. Adjustment of population will then be automatic and complete.

Especially in monarchical countries, as Morris² points out, one obstacle to better living is landed estates, which exclude acre-per-family intensive farming. Von der Goltz's law is indisputable: Emigration is determined by the number and extent of landed estates; increasing or decreasing exactly

¹ *The World's Food Resources*, 1919, pp. 539-540.

² *Op. cit.*, pp. 233-234.

as they increase or decrease. This is the application to land culture of the principle explaining the stamina of France: the French being a commonwealth of small dealers in contrast with vast accumulations of capital and labour. Individual reliance and wealth are the foundations of national power and resources.

XXIII

The landmarks of birth-control in history are clear to all. All history is not a description of events, but of long activities lasting years and centuries followed by quiescence or reaction. The Roman periods were the senatorial aristocracy, bureaucracy of the army, rise of small cities, rise of rural districts, and anarchy. In all depopulating birth-control was an outstanding feature. After detailing other causes such as wars, according to Seeck,¹ contamination by low-grade admixtures, as in Frank,² and general race-suicide, as discussed by Vassiliev,³ and Spengler's⁴ natural decay in all civilizations, Rostovtzev⁵ closes by saying, "The theory of natural decay of civilization by race-suicide states the same general phenomenon of which we are speaking, the gradual absorption of the upper classes by the lower and the lack of assimilative power shown by the upper. It states the fact but gives no explanation."

In all human relations, problems, progress and retrogression no one factor can possibly be the sole cause. The Roman Empire did decay and did pass out. Lack of man-power in the stock that gave Rome

¹ *Gesch. d. Untergangs d. ant. Welt*, Vol. I.

² *Amer. Hist. Rev.*, 1916, 21, pp. 669 ff., "Race Mixture in the Roman Empires" and *History of Rome*, 1922, pp. 565 ff.

³ *The Problem of the Fall of the Western Roman Empire and of Ancient Civilization*, Kozan, 1921.

⁴ *Der Untergang des Abendlandes Umrisse eniner Morphologie der Weltgeschichte*, Vols. I-II, 1920-1922.

⁵ *The Social and Economic History of the Roman Empire*, Oxford, 1926, pp. 485 ff.

her glory was an all-pervading factor for many centuries, due to limitation of children.

Theirs was a greater curse than blessing in birth-control, because added to all other causes and in itself it was a prepotent devastator. The same story is told by other analytical historians, such as Dill,¹ Glover,² Gibbon,³ Bury,⁴ Ferrero,⁵ and Jerome.⁶

During the last three centuries of the Roman decay Rostovtzev⁷ summarizes the causes as: civic indifference, indolent complacency, privileged contentment, fruitless idleness and pampering amusement. Then he states: "One symptom of this indifference is race suicide—the refusal to continue the species. The higher classes were recruited from without, not within, and became extinct before they had time to hand down to following generations the heritage of culture."

Polybius, about 150 B.C., warned Greece against dearth of children, reduced productiveness, passion for wealth, ostentation, idleness, refusal to marry, limitation or denial of parentage and luxury for the children.

These are the biological, social and historical aspects of birth-control. Benefit to the race by birth of healthier because fewer children is not an ethnic fact. Brownlee⁸ denies there is evidence that large families are more unhealthy than small ones, and the statement that it is better to have three healthy children than six unhealthy ones has no apparent

¹ *Roman Society in the Last Century of the Empire*, 2nd Ed., 1899.

² *Life and Letters in the Fourth Century*, 1901.

³ *The History of the Decline and Fall of the Roman Empire*.

A History of the Later Roman Empire, Vols. I-II, 1889.

Ancient Rome and Modern America, N.Y., 1914.

Aspects of the Study of Roman History, N.Y., 1923.

A History of the Ancient World, 1927, Vol. II, pp. 364-365.

⁸ "On the Question of Birth Control in Some of its Statistical Aspects," *The Lancet*, II, pp. 925-927, Nov. 1, 1924.

foundation. Sutherland¹ attacks the claim that every woman has the right to decide whether or not she will bear a child, with no obligation to husband, state or God, and has the privilege of practising contraception without the knowledge or consent of her husband, by saying it is a claim for feminism which no sane man would admit, or which, if admitted, would destroy the very foundations of civilization.

If the arrangement is mutual, then husband and wife are guilty of marital perfidy. George Bernard Shaw has said that persons using contraceptives engage in reciprocal vice rather than normal intercourse. If the act is clandestine, then treason to the vows of wedlock occurs. Poverty and struggle for existence are not warrants for birth-control nor do they inspire or increase it. Doubleday's law is: "Under conditions of hardship the birth rate tends to rise, and in circumstances of ease the birth rate tends to fall."

XXIV

Inroads of barbarians, such as devastated Rome will probably not destroy any modern civilization, but the hordes of Russia and their strange political viewpoint and the millions of semi-civilized people in China with their unbelievable ignorance are now unknown factors. An uprising by these groups against the world may invade all other civilizations, simulating, equalling or surpassing the barbarian attacks upon Rome. The handwriting on the wall is self-destruction by birth-control among the best human beings of civilization.

Birth-control in France has produced a declining birth-rate. Advocacy and use of contraceptives as

¹ "The Fallacies of Birth Control," *Forum*, June, 1927, pp. 841-847.

criminal offences and awards for large families are provided for in her laws, without avail.

No method of birth-control is infallible, harmless and natural. Each in time fails and leads to various organic or functional sexual disorders. Persons who do not wish the burdens of parentage had best not marry. Advocates of birth-control show deficiency in parental motives and are unsafe marital ventures. In wedlock sexuality and parentage must rest on sanity and identity of view. Differences herein are usually not adjusted.

XXV

As already stated,¹ in conditions of equal health small women are more fruitful than large. To a less degree similar biological principles apply to the man. In order to have a large family of normal children the parents need not be large but healthy in body and mind. The Japanese—notably a small race—are very fecund. Another fallacy in eugenics is that parents of many children are mentally under par. The whole progress of Europe for several hundred years has been made through families of from six and to ten children. Progress occurs with good stock and not with bad—physically or mentally.

The human infant at birth is the most helpless mammal. When the influences of extreme civilization are added, the words of Galton must be remembered: "Our human civilized stock is far more weakly through congenital imperfection than that of any other specimen of animals, whether wild or domestic."² Is this because of animal imperfections or survival of poor specimens through science? Both factors are at work.

Along parallel lines, among simple peoples, spiritual,

¹ See Problem I, p. 31.

² *Enquiries into Human Faculty*.

temperamental or intellectual differences between men and women are slight and are not social distinctions. As civilization advances the opposite occurs ; all differences enhance in complexity and intensity. The male stands forth conspicuously as such and the female likewise.

XXVI

Eugenics is broader than the personal policy of choosing of the best marital mate. The other policy is the correction of environment into the best conditions, social and personal, physical and mental, financial and material, economic and commercial. Sanitation covers civic environmental control and betterment and is augmenting in influence and accomplishment. It is impersonal, whereas other factors are personal. Unfitness may be produced by errors in these factors, causing many borderline cases to pass from potential fitness into positive unfitness. Study, observation, judgment and remedy can ground and consolidate progress.

The World War recruiting statistics show a larger proportion of men unfit for first line duty. The total rejections for defects was large and rested on two essentials. Front line duty calls for ultimate physical fitness more than any other vocation. Hence a third of the men were not fit, but this first fact by no means foreruns collapse of the race.

The second fact is that duties performed by the rejected men at home were so important that the war could not have been waged without them. Thus for the average stresses of life these " unfits " became " fits." Doubtless by proper eugenics the number of unfit can be greatly reduced : nevertheless, " unfitness " rests upon the duty required. England could not have won the war except with the help of the women. No nation has ever considered the woman

"fit" for front line campaigning yet they showed themselves abundantly "fit" for high industrial effort. Industrialism among British women bore a direct causative relation to unfitness. The greatest proportion of first line duty men came from the families of university students and coal miners. The women of these groups, so widely separated socially, do no industrial work ; hence their health bestows better motherhood and healthier children.

Eugenics also includes parentage as an element of fitness. No one should marry if unfit for parentage. Baber and Ross¹ and the Immigration Commission² compare the maternity of Americans and foreigners : " Against the 13.1 per cent of wives of native parentage who do not bear children, we find 2.4 per cent for Bohemians, 2.5 for Russians, 2.6 for Poles, 3.9 for Germans, and 4.9 for Indians. With 13 per cent of our couples of native stock childless, and with nearly 18 per cent of the fertile couples having only one child, what chance have they in competition with their prolific neighbours from abroad ! "

And McDougal³ admits that " the tendency of all high civilization has been to destroy just those mental superiorities by which it has been built up and which are essential for its maintenance and further progress."

XXVII

Historians say that the upper classes of ancient nations, decimated by birth-control, were replaced from the lower classes. On racial restitution of this type Wallas⁴ gives the hope that the world is enriched by other civilizations. Biological reliance cannot be placed on one family or one variety of the

¹ *Op. cit.*, p. 29.

² *Report of the Immigration Commission*, Vol. 28.

³ *Eug. Rev.*, 5, p. 297.

⁴ *Human Nature and Politics*, pp. 293-294.

world's breeding stock. Interbreeding of races has worked well in the past and will do so in the present with full knowledge of conditions of success.

Darwin argues that : " Conscious selection must replace the blind natural selection and utilize all knowledge of evolution in order to promote moral and physical progress. The nation first in this work will win in all international competition and in honour in history."¹

Conklin makes heredity important by saying : " If human heredity, development and evolution may be controlled to even a slight extent we may expect that sooner or later the human race will be changed for the better."² If we take care of mating successfully, heredity will largely take care of itself.

How shall we deal with the unfit who produce the unfit, so freely and numerously ? Exterminating methods in modern civilization are neither legal nor possible. Modern man with social instincts, higher mind, delicate personality is on a higher productive scale than crude peoples with chiefly physical prowess and strength as standards. Modern man would have been exterminated as unfit by those primitives. When we have nature's full power to improve the race and after evolution has stopped, it will be time to destroy the unfit—because then exact unfitness will be incontrovertible. Experts and juries will then agree and not differ about it.

XXVIII

Eugenic birth-control is slowly establishing itself. It is sterilization of the insane, feeble-minded and defectives already committed to custodial institutions. The State of California has laws, not repressive but constructive, not punitive but protective,

¹ Presidential Address before the First Eugenics Congress.

² *Heredity and Environment in Development of Men.*

providing for unsexing the men and women without mutilation. Constitutionality of the laws is obvious. From the tubes from the testes, bearing the semen to the semen sacs, and the tubes from the ovaries, carrying the egg to the womb, a small section is removed between two ties. Thereafter no reproduction can occur.

Gosney¹ gives the totals at 5820, for males 3232, for females 2588. Castle² states that total operations in all states up to January 1, 1928, are 8515, on males, 4517; on females, 3998.

This work among the insane³ and the feeble-minded⁴ is logically discussed and its tentative success⁵ is summarized by Popenoe in the following terms: "As practised in California, sterilization is a valuable adjunct to a system of parole for the mentally defective."

Loss to the community of goodly children is dismissed by him⁶ in this way: "(6) Half of the sterilized males fall into classes that contributed virtually no superior children to L. M. Terman's study; half of the fathers of the superior children are in classes so high as to be scarcely represented at all among the sterilizations. (7) There is three or four times as much mental disease in the ancestry of the sterilized insane as there is among the ancestors of superior children, and in the former group the relationship of the affected is also much closer than in the latter.

¹ Personal communication to the author, February, 1928, and "Sterilizations Performed in California State Hospitals for Mentally Diseased and Defective Persons, up to January 1st, 1928."

² *The Law and Human Sterilization*, footnote 57.

³ "Eugenic Sterilization in California, I. The Insane," *Jl. Soc. Hyg.*, XIII, 1927.

⁴ "Eugenic Sterilization in California, II. The Feeble-minded," *loc. cit.*, June, 1927.

⁵ "Success on Parole after Sterilization," *loc. cit.*, June, 1927.

⁶ "Economic and Social Status of the Sterilized Insane," *Jl. Soc. Hyg.*, XIV, 1, p. 32.

Moreover, the contrasts between the two groups would certainly be greater if the ancestry of the insane were known and reported as thoroughly as that of the superior children. (8) Sterilization of the insane as it is practised in California will prevent the birth of few, if any, superior children, while it will prevent the birth of many children who would certainly be inferior."

XXIX

Birth-control (as already stated) has always been practised in one manner or another. "Companionate marriage" likewise, has always existed in the race. Knight¹ devised this term to mean that many young married people are obliged to remain childless until financial affairs settle a real home with children. This arrangement presupposes parentage as early as possible. This is very different from commonplace statements about companion-unions. One phase means not early wedlock without birth-control but birth-control without wedlock. It may well result not in reform but in dilapidation or even destruction of marriage. "Sexually irresponsible mess-mates" about expresses the relation. As long as its purpose is childlessness the terms marriage and family cannot apply to it. In all peoples of the globe parentage is a valid part of the marital or equivalent bonds. Knight himself states that companionates, though married, should not be classed as a family, because there are no children.

There is no variety of sexual relations which mankind has not subjected to experiment and sooner or later discarded. The following is an example of companionate marriage in divided doses—to use a medical term.

¹ "The Companionate and The Family," *Jl. Soc. Hyg.*, X, No. 5, May, 1924, pp. 258-267.

Petherick¹ describes a strange marital status between the male and female among the Hassanyeh Arabs of the White Nile. The woman passes only a part of her time in the control or company of the man. The price of the woman, arranged between the parents on both sides, depends on the number of days in companionship with her man. (One should hardly call him husband.) A two-day term is not nearly so high-priced as a four-day term. Beyond the stipulated number of days the marital rites and rights cannot be insisted on. The woman is free, as she chooses, for the other days of the week. She may remain with her man or be at freedom from all marriage bonds.

The term marriage applied to such relations is ridiculous. No less so is it to use the word in relation with companionate unions as now advocated. The situation is similar to the religious practices in Rome as outlined by Jerome.² Bulls of other colour were chalked white and bread or wax effigies instead of animals³ were sacrificed. If a solemnity was not possible at the sanctified places⁴ its name was bestowed temporarily on another locality.

We offer substitutes for real sacrifices. The god, instead of Jupiter, is Selfishness enthroned on Pleasure and attended by Indulgence. The votive offering is not a marriage whose sacrifices build character but a relation of laxity. What a difference there is between this relation of convenience and the marriage which consists of falling deeply in love, of staying faithfully in love and of ending life's journey still finely in love. The companionate marriage is hardly like trying on a pair of shoes in order to see whether they fit but of attempting to select the

¹ *Egypt, the Soudan and Central Africa*, pp. 140-144.

² *Aspects of the Study of Roman History*, pp. 182-183.

³ *Serv. ad Aen.*, II, 116.

⁴ *Serv. ad Aen.*, IX, 52.

shoes without fitting and then of complaining of the pinch and pain.

XXX

The whole matter is an ill-considered effort to repeat under a new name experiments abandoned ages ago by many peoples and existent under different guises among a semi-developed folk to-day.

History in morals as in politics tends to repeat itself. This agitation is the analogue of what went on in Rome according to Herbert in these words concerning prostitution and marital laxity: "In classical antiquity the citizen woman was held to chastity and married early but free rein was given to man's vagrant nature through prostitution. In the later times of the Roman Empire married women gained a great deal of liberty, often emulating the men in matters of sex indulgence."¹ Prostitution, in this same sense, social order has always had, and modern society has it. Modern society has forgotten the cost of sexual depravity in Rome and seems ready to ignore the cost and the penalty again.

The man, who having sisters and wife, advocates trial or companionate marriage must be essentially ready to sacrifice those sisters and the "wife of his choice" to the same laxity. A woman marrying such a man must stand ready for the sacrifice and make no complaint.

XXXI

Sexual morality is and always has been a racial difficulty. Its solution is two-fold. One course, individualistic, selfish and distinctly antisocial, is temporary personal gratification, without respect to consequences or the rights of society. The other standpoint subordinating personal satisfaction to the responsibilities of society, is altruistic, truly social

¹ Herbert, *Fundamentals in Sexual Ethics*, p. 46.

and the fundamental sexual relation in all its dignity. The usual sequence in moral breakdown is first a disregard of sexual morality. The next losses are respect and protection for women and children. Finally dignity toward marriage. For immoral men balances in the business of marriage are always against them. They never pay marital accounts and are always in debt, bankrupted and often moral fugitives.

Sexual morality must rest on information and not ignorance. The former presupposes knowledge out of which grows self-control. The latter has no volition attached to it. Occasionally, among men and more commonly among women, ignorance is the basis of great unhappiness through repugnance or reluctance toward natural sexual life.

The relation between the individual and society is briefly stated by Spencer :¹ " For the production of the highest type of man can go on only *pari passu* with the production of the highest type of society." Political, religious and social elements are interwoven into our moral structure in a manner difficult to make clear, because no human status as complex as morals exists without many crossing and recrossing relations.

XXXII

As the chastity of young manhood is usually doubted, or its absence accepted, Ashburn² publishes the results of carefully studied confidential questionnaires. In France, in 1919, answers from some 14,000 draft-age men indicated 34 per cent had been chaste during service abroad, varying from ten months to two years. In 1920, some 18,000 replies indicated

¹ H. Spencer, *The Data of Ethics*, p. 73.

² P. M. Ashburn, Col. M. C., U.S.A., Professor of Military Hygiene, U.S.M.A., Mil. Surg., May, 1927, pp. 541-542.

that 34 per cent of the young men had remained chaste during the preceding year.

For the past three years, at the end of the course in Military Hygiene, he had submitted the questionnaire to men about to graduate from the United States Military Academy at West Point, varying in age from twenty-one to twenty-seven years, having the highest sense of personal truth, interested in the inquiry, and explicitly asked not to answer except truthfully. He does not believe that a single man did lie. In some instances each year men omitted the number of illicit connections. Colonel Ashburn concludes: "There is great ignorance as to the chastity of young men, and this ignorance is apt to lead to guesses at either extreme. Many men believe that from 95 to 100 per cent of young unmarried men of the ages of cadets are unchaste: many other good people are shocked to learn that more than 5 per cent are so. Almost nobody knows the facts. I think it worth recording that young men in full vigour, robust health and excellent physical condition and of the education and outlook of cadets are so chaste as they are. It is also noteworthy and speaks well for the Academy that, in the different years, from 17 to 24 per cent of cadets who had had intercourse abstained during the period of their cadetship." His table shows these percentages of chastity: 39·2 for 1925, 50· for 1926 and 51·3 for 1927. Its accuracy is its own plea, especially in view of the tendency of lewd women to seek military men on all occasions.

XXXIII

Prostitution in primitive and modern society has already been discussed as a problem, partly economic, partly mental deficiency and partly feminine and masculine depravity. Many recent studies show that prostitutes are mentally below par, insistently choose

the life, perversely remain in it and are not directly the results solely of male depravity. Proof of free choice is revealed by war-time conditions in England. With labour for women always available, there was a deficit of women. Prostitution was preferred, because it was easier, better paid and furnished a "thrill" instead of requiring "effort."

On the degradation of the male who adds to the hordes of prostitutes by seduction the thoughts of Lecky¹ are cogent. After noting the treachery, levity, irresponsibility, deception and betrayal, he says that "It would be difficult to conceive a cruelty more wanton and more heartless, or a character combining more numerous elements of infamy and dishonour."

Just as sexual promiscuity exists even to-day among the primitive tribes who might be regarded as irresponsible, so prostitution in modern society may be accepted as the product of "defective," "irresponsible" and "unattached" persons. It is return to the pre-ancestral mental and moral attitude toward sex.

Women must be mindful of these general sexual bases and accept the risk of marital failure if they ally themselves to an "irresponsible." Women have untrammelled choice between the selfish anti-social sex-individualist and the generous pro-social sex-altruist. The choice should be very easy.

XXXIV

The secrecies of medical practice uncover real errors in marriage, personal and societal.

Marriage is a contract, defined and viewed in broad terms, pre-eminently of voluntary seeking by the man and of willing acceptance by the woman. It is from the outset a mutual creation and develop-

¹ *Op. cit.*, Vol. II, p. 347.

ment with time and realization to the end of life, exactly in accordance with their determination to succeed in the project.

That the marital contract is binding and exacting does not make it slavery for the woman nor bondage for the man. Happiness in marriage cannot flourish amid unwholesome resistance to the ordinary duties of the marital state and due it by cheerful co-operation.

The blessing of success and happiness and the blames for errors or false concepts are equal between husband and wife. A competent physical examination must declare each mate sound. The absence of venereal disease is supreme and cannot be decided except by physical and laboratory tests. Physical defects, hereditary or acquired through accident, disease or operation, must be analysed as to their influence upon wedlock. The knowledge and acceptance of such defects by the mate are essential for fair play, and mutual respect.

Among the all-important errors is false mental attitude, depending on lack of education and consideration. In damage to sexual agreement the brutal thoughtless insistent husband is similar to the unfeeling reluctant wife. No two things are wider apart in mental concepts than the chaste young wife and the licentious husband. Every physician has seen a lewd husband transform great love into deep contempt of a refined girl by abuse of her ignorance of sex. True love may be restored but cynical sexual excess always crushes woman's love beyond recovery.

These mistakes lead to dissension and when that culminates the marriage breaks down into separation or divorce and thus the supreme social evil is reached. If these errors are not social evils, then there is no social evil.

XXXV

A deserted farm indicates sadly that a productive human undertaking has failed. A divorce brings the sorrowful conviction that one or many inspirations have perished, leaving a hollow void impossible to fill. Marriage and divorce are counterparts: one is the expression of success, and the other the proof of failure. Howard¹ aptly states that: "Marriage is a product of social experience. Hence to understand its modern aspects it is needful to appeal to the general sociological facts surrounding its origin and its early history among the races of mankind."

Marriage has undoubtedly passed from general or limited promiscuity in which separation or divorce was equally general or unrestrained to monogamy as a binding permanent alliance and to divorce as its exceptional dissolution.

Divorce by common consent, as provided in the recent Swedish law, is not *new* to mankind but common in the history of the making and unmaking of marital ties. The new Swedish law co-ordinates, codifies and dignifies the elements of union and disunion.

Divorce essentially grows out of the legal circumstances of marriage. According to Wallace:² "Legal marriage is not a contract, as the old law writers claim, but it is a status growing out of a contract to marry. It differs materially from a contract in that it cannot be annulled by agreement; its rights and duties cannot be changed by the parties; an act of God incapacitating one of the parties will not release it."

¹ *The History of Matrimonial Institutions*, 1904, Vol. I, p. 8.

² *Historical Philosophy of Marriage and Divorce* Virginia State Bar Association Reports, 1922, pp. 168-180.

XXXVI

That the United States of America are preparing to adopt uniform divorce laws is indicated by a joint resolution in Congress, January 23, 1923,¹ as an Amendment to the Constitution. A bill was drafted closely following the Swedish law except in procedure. The causes of divorce in this draft are insurmountable and occur in most modern laws: adultery, desertion or failure to provide for one year, physically and mentally cruel or inhuman treatment, incurable insanity and infamous criminality. Venereal disease, alcoholism and narcotic addiction also are insurmountable causes. Schoonmaker says: "Counting certain duplications, there are 363 causes for divorce in the United States."² The majority are corrigible by a better comprehension and tolerance. The fundamental cause is unfaithful, deliberate breach as accepted by civilized countries in the extending establishment of monogamy. Desertion is the usual and cruelty the next cause. Combined, these two account for 65.1 per cent of divorces. Many other causes prove that many persons cannot fully adjust themselves in any relation of life.

Many objections to a uniform divorce law for the United States have been written but one should indorse across them all, as it were, in editorial red ink, the fact that the family is the unit of society. Because the interests of business demand them, we have Federal laws in interstate commerce and bankruptcy, as examples. Because international political relations require them, we have Federal laws of naturalization. A divorce law uniform in all the states is essential.

¹ Senator Arthur Capper of Kansas, S.J. Res. 273, and Representative Fairfield of Indiana, H.J. Res. 426.

² "Divorce Laws of America and Europe," *Current History Magazine*, May, 1924, p. 249.

XXXVII

The family is not conserved by variations in divorce laws among our states. Increased communication and transporation have wiped out conditions which in our early history separated our states and created state rights even in marital and familial laws.

The demoralization incident to our present diverse state laws are epitomized by Chapin,¹ who says . . . that a man may be both married and single, a woman both the wife and the mistress of the same man, children both legitimate and illegitimate—all at the same time. He adds: "It is the condition of thousands of our fellow citizens, who, finding the laws of their own commonwealths not sufficiently favourable, have travelled to Nevada, Washington, and other 'easy divorce' states. *The awful results are only beginning to be felt, and not even beginning popularly to be realized.* When, in a few years, some of the many who have divorced and remarried under the present easy-going regime, die, and their estates are in process of settlement, complications will be endless. *Women will learn that they are not widows, men that they are not husbands, children will be forced to bear the bar sinister.*"²

A uniform law will solve all these problems. The Swedish marriage law, according to Bjorkman,³ regulates the general conditions of marriage and its economic aspects, makes marriage an agreement for institution or for dissolution, serves the rich and poor equally, increases normal marriages and terminates abnormal unions, establishes equality of husband and wife in the temporal, spiritual, financial

¹ "United States of Matrimony," *Everybody's*, 33, pp. 341-347, September, 1915. ² Italics are mine. V.C.P.

³ "Sweden's Solution of Divorce," *The Forum*, October, 1926, pp. 543-550.

and economic duties of marriage and creates the family as a true partnership and as a unit of high social value but strips off its supernatural sanction for the benefit of itself and society.

In contrast with the Swedish decision that marriage may be made and unmade by mutual consent is the fact that in the United States such an agreement is legally collusion. As Darrow¹ emphasizes, "Marriage is the only contract that the courts will not annul on the request of both parties to the agreement." Our system of contest and publicity entails sorrow, shame, scandal and often blackmail.

XXXVIII

In contrast with deliberation in divorce in Sweden, is the situation in Russia, as already detailed, a situation which belittles woman in a serious degree. Ransome² states that the women are largely responsible for checking extremes. The new laws greatly improve the first cataclysm applied to the family. The radicals have experimented widely but not wisely and with little reform.

The rough-hewn Russian theory and temporary practice give the children to the state's care, sustenance and education: in experience, an absolute failure. Many think that this idea is *new*, but Plato³ (430-437 B.C.) discusses it, including promiscuous nursing by women capable of feeding a number of children, as in Russia also.

XXXIX

The dividing paths have been reached when two persons discuss marriage. If either is not sound on

¹ "The Divorce Problem," *Vanity Fair*, August, 1927, pp. 31-32.

² *The Crisis in Russia*, 1921.

³ *The Republic*, Book V, pp. 459-461.

the relations of marriage all the other relations will not endure. The great thought for the woman as to her future husband is his all-round faithfulness to the marriage, embracing many elements of success, exactly as unfaithfulness includes the great causes of failure and divorce. Sabath¹ says : " Trial divorce instead of trial marriage might do some good. There is only one time to prevent divorce and that is before marriage."

Innovations in customs are not necessarily advances or advantages. Old customs are usually the tried and true. They change and develop by growth and not by being uprooted. Grafts may be added to the social parent tree. Whereas the better status of the working classes is most desirable the excesses and extremes by which all other classes were set aside or attacked in Russia are dangerous and destructive. Already definite recessions into former customs are being instituted. Discipline, good breeding, order, responsibility, reverence, respect for societal customs and civic law always assert themselves in the end.

From the political standpoint, the words of Hughes are worth while : " Destructive forces now operating throughout the world may invoke the name of liberty, but their object is not to make men free but to oppress ; not to establish self-government of a people, but the dictatorship of a class ; not to promote the co-operative endeavour of a free community engaged in a common cause, but to secure an arbitrary control over the lives and liberties of others, albeit through new forms.

" Against these latest and most insidious assaults we must build our redoubts and man them with patriots of peace, equipped with common sense and

¹ " Justice of the Divorce Court," Chicago, Ill., *The Golden Book Magazine*, 1928, p. 468.

the teachings of past struggles and fired with as unquenchable a zeal as that of heroes in arms."¹

The influence of proletarianism on the marriage status is set forth by Ernst² in these words: "Proletarianization is one of the forces working toward the destruction of marriage; it goes hand in hand with other forces that have the same origin, such as the greed for happiness, which is only felt by those who can never be happy; or what subaltern natures term individualism, in reality setting up their defects as absolute values. Another disruptive factor is the outlook that sees in life a pleasure and not a mission—in a word, that lack of general breeding and discipline which is bound to show itself when there is nothing to keep humanity in order and when its laws of life are dictated to it by machines."

Common morals under radical indifference to the family and the home as societal units are pencilled by Karlgren³ that, at any rate, in Moscow, not homes, but communistic collections exist. Benevolent instructions forbid (literally in their "Rules for Living Together") in these buildings farming animals, fowls and chores, personal vermin, brawls, unreasonable disturbances by late hours, etc. "In these barrack-like conditions any kind of home-life is unthinkable, and all hygiene suffers, whilst immorality flourishes."

XL

No one may choose for another a trade or business, a vocation or profession, an acquaintance or a friend. Usually even advice cannot be given successfully.

¹ *National Bulletin Military Order of the World War*, April, 1928, p. 6.

² "Marriage and Proletarianism," p. 167, in *The Book of Marriage*, Keyserling, 1926.

³ *Bolshevist Russia*, 1927, Chap. VI, "The Life of the Proletariate under Proletarian Dictatorship," p. 197.

Personality in the chooser and fitness in the chosen are too complex. In the same way neither choice, advice nor opposition is wise in the selection of a mate in marriage. The choice is normally mutual, instinctive and inevitable, and rests on personal equation, attraction and adaptability. The advice can be only in broad suggestions rather than directions. Opposition almost invariably defeats its own ends by evoking antagonism and by blinding forethought.

Nevertheless, simple principles may be stated. Any one idea, prejudice or reserve against the interests of either sex in its normal relations to the other sex like all of the one-idea view-points is misleading and erroneous. It is well for the average woman in considering her lover to forget he is a man—a male—in contrast with herself a woman—a female—and to remember that exactly like herself he is a human being. Let her conduct toward him be everything she would like his conduct to be toward herself in love and devotion, tenderness and good will, consideration and fair play. She has no rights except as he has the same rights.

The converse of these propositions holds for the man in exact nature and equal degree in falling in love and in being accepted in love.

The mind influences many human attributes and relations. The more open the mental acceptance of uncertainties and variations of personality in wedlock, the more open will be the success. Only in marriage, and especially in a happy marriage, do people develop and change, "grow up" and grow old" together. The reason is simple. Marriage is the only tie in which intimacy adapted to such progress exists. Friendship from youth to old age does not provide it. Companions in youth seem strangers in mid-life, because of the absence of close contact.

These spiritual facts explain that two persons know they are in love with each other but neither can tell why—even partially or imperfectly. Before that immeasurable power called love is felt, before its inspiration lights all before it, a few principles may be paraphrased from Galloway¹ so as to apply them to men and women. Are children attracted or repelled? Are friends readily made and held? What devotion and honour are shown parents, brothers, and sisters? Are home ties, honours, duties, responsibilities correctly regarded? Is cowardice or courage evoked by illness, sorrow, disappointment? What response follows difficulties, failures, successes? Do charity toward the unfortunate and self-respect toward the successful prevail? What place in life's motives have possessions, saving, spending, happiness, service, usefulness, self-sacrifice? What is the tendency in idle moments as to recreation, sports, amusement, reading, music? What value have sincerity, truth, honour, duty, religion? and, *most important, is parentage an inspiration and a duty and are children a blessing and a privilege?*²

A balanced average character is the most enduring: because it has stabilized and found its own level.

An important thing is by introspection and self-analysis to study and set-off all one's own qualities of mind and soul in contrast and balance with the foregoing partial accounting.

XLI

No one ever epitomized the whole problem of love and marriage better than Shakespeare in the casket scene of the *Merchant of Venice* in the inscription on

¹ *Love and Marriage: Normal Sex Relations*, 1924, p. 32.

² Italics are mine. V.C.P.

the lead casket : "' Who chooseth me must give and hazard all he hath."

If it were not profane to do so one might make the reading : " Who chooseth me must give and hazard all he hath *and is*."

The preceding problems have developed within their limited space the phases of our social origins—development, progress, successes and difficulties. The outcome of all these factors—matrimony—has been dealt with in this chapter.

What our social order is undertaking and carrying forward to augment the progress and successes of the human race will be considered in the last portion of this work : Problems in Restoration.

PROBLEM VI
CONSIDERATION IN RESTORATION

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PROBLEM VI

CONSIDERATION IN RESTORATION

WE have taken up in their relation to social structure and morality consideration in natural science, social progress, social statuſ, sexual disease and marriage. Solid and solemn facts are all our societal difficulties. Each topic in the preceding chapters could be expanded into a book. Even in brief form sufficient knowledge may be imparted to benefit the reader. The question of solution is next, but no easy solution, as by cancellation in mathematics, is possible. Let us consider six factors: education, sociology, the law, religion, eugenics, history. Unless the progress of each is measured, some might fear that little has been accomplished.

II

Education, the acquisition and application of natural and advanced knowledge, comes first because it originates progress in every human activity. Huge industrial arts and the professions rest on education and research. The law, medicine, the ministry, chemistry and physics are only examples.

Instruction is fitted to individual talents and develops pre-eminent capacities. These relations are personal responsiveness to knowledge and educational responsiveness to personal needs. In the sum-total of knowledge much remains to be gained. Book-learning is important, and affords advanced thinking and reasoning founded on great experience contained in good books.

Through essential differences between men and women, living and working in the world, education of men has differed from that of women. As responsibilities of women to the body politic and civic

have increased, education of the sexes has become about identical.

III

The best families, for the children, contain boys and girls. The same principles apply to primary, grammar and high schools, colleges and universities. The girls are the more faithful in effort. The boys have a deeper grasp of any subject. All general characteristics of the sexes are mutually helpful.

Our children, girls and boys, pass through childhood interested in each other and learn the deepest of all knowledge: mutual consideration through "human nature." The largest proportion of the scholastic system of the United States maintains co-education through primary, grammar and high school. The common result is mutual respect and natural good will. Each sex recognizes the peculiarities, capacities and resources of the other.

Literal co-education is probably the best solution of sex knowledge for all youth. I am one of those who believe that co-education would largely solve present social, sexual and marital difficulties in the commonwealth of nations.

However, all old colleges are for men only, and the first colleges endowed for women admit only women. Hence while the impressionable and variable youth becomes the young adult, keen in love, acquisition and application of knowledge, the sexes are separated to the detriment of both. The enthusiasms and magnetisms of youth (fine guides in sentiment and love) remain alive until mere booklore crowds them out. Thereafter each sex says of the other that its presence for well-being and happiness is not essential. Indifference or repulsion, thus invited, appears.

A woman from such a college leaves with degree and career, locates among men without college

education, measures her trained intellect against their uncultured minds and rashly concludes that the female is superior. She finds no personality attractive for marriage first among them or later among any other men. The same woman educated side-by-side with men during the happier, receptive periods of life, would have a different viewpoint of the relation men and women jointly bear to life and its responsibilities. Exactly the same mental inclination is evoked among men. Marriage and parenthood occur too late in life among men and women graduates or never occur for these reasons.

Many graduates of segregated women's colleges have told me that their sex-instruction darkened the horizon of their freshman year, caused revulsion toward men, stimulated disrespect and foul accusation of their parents, and imbued an attitude toward marriage as little else than infamous bestial indulgence condoned by social order in behalf of the children.

Are these extreme reactions? They are not. Is there an equal error among graduates of men's colleges? There is.

The concepts of many such men are that women exist for one purpose only and that matrimony may exist without love. They claim that love outside marriage is truer and assuages an unhappy marriage better than love in it. Such essential disrespect of one sex for the other arises in failed comprehension and appreciation, and causes loss and damage to society.

Compressed into a few paragraphs Yost¹ establishes that small co-educational colleges round out the girl mentally, spiritually and emotionally; she has no bias against but an appreciation of men;

¹ "The case for the Co-educated Woman," *Harper's Magazine*, July, 1927, pp. 194-202.

that prejudice and fear concerning co-education have no place in a properly governed college ; that fundamental life must include living it—not theorizing about it, and that allied interests and contacts in a good co-educational college with developing and advancing men of her own age, are the best soil for confidence and respect toward men.

These truths are equally applicable to men. No retrospect into college years equals that of the faith and fellowship of fine women—with one of whom he may hazard and win his happiness.

In point is the experience of a young friend. After two years at a co-educational college of which her father was an alumnus, she entered a segregated woman's college at her mother's request. At the end of one year she left because the intolerant attitude toward life and men was so different from that at the co-educational college. She was graduated at her father's college and is the avowed advocate of co-education. Its influence upon men is shown by the strong opinions of that father in favour of co-education. Such propositions have equal and identical sides.

IV

Co-educational men and women graduates as a rule marry earlier in life and have larger families than graduates of men's or women's colleges. The reason is that co-educational relations are more natural and freer. The instincts and knowledge are practical and objective rather than theoretical and subjective.

In no relations are these statements so true as in sexual problems. Knowledge concerning sex is fundamental, simple and exact. Biology and zoology give the prototypes of human procreation, which is more than procreation through new factors :

sexual development, social environment, societal ties and parental obligations. True education in such matters is a genuine accomplishment and veritable progress. Modern information has been wrongly called a repeal of reticence, reverence and respect. Such reticence is forced prudery, not discriminating knowledge. Such reverence is awe-filled superstition, not dignified recognition. Such respect is repulsion rather than attraction.

Women and men must realize their interdependence and the equality and necessity of their mutual regard, as the highest self-culture in sexual altruism. It marks the man or woman best adapted to all calls of matrimony. Such individuals are *cultured* as well as *educated* for marital responsibilities. It is far different from antisocial sex-egoism of exactly the opposite qualities. Such egoists are more concerned with selfish profits through marriage than in community-interest in marriage. Such persons finally create infidelities, separations and divorces. To cash in love on a financial or selfish basis is an absurdity, a delusion and a snare.

V

Reclamation of delinquent children recognizes sexual ignorance as a common and often a large factor. Many states of the United States have juvenile courts for children and domestic relations courts for unhappy couples, with constructive rather than punitive policies.

A judge¹ in a notable Children's Court states that more than ever the adolescent child needs intelligent instruction in sex problems and hygiene; the average parent miserably forsakes this duty; in his

¹ The late Hon. George C. Appell, Judge of the Children's Court of Westchester County, New York, in a personal letter to the writer Sept. 21, 1927.

Court, many fine young girls are found to be sexually wayward through positive ignorance of sex, making a terrible indictment of the mothers ; sex hygiene should be taught in public schools, not from the biological standpoint only but as a moral and physical proposition ; and that there has been too much false modesty in this important child training.

A noted clergyman in discussing religion and morals once said to me that environment, training and education up to a child's tenth year usually determine his outlook on life and that wholesome sex-knowledge insures ordinary morality.

The sources of proper sex instruction are home, school and church. Parental guidance should be graduated and modified according to their children's age. The United States and the British Empire have organizations which are publishing more and more valuable contributions.

The definition of Social Hygiene by the American Social Hygiene Association¹ may be condensed to read : Social hygiene preserves and strengthens the family as the social basis by adapting the human sex factor to individual health and character, societal good and a happy and wholesome social life. These activities are both constructive and remedial.

Its constructive activities foster character from childhood and correct attitudes, ideals, standards and behaviour in respect to sex.

Its remedial activities purify social environment, eliminate all factors which weaken or destroy the home and oppose the best development of the individual. An outstanding factor is sex delinquency which results in prostitution and the dissemination of venereal diseases. The activities of this Associa-

¹ Publication, 242.

tion are subdivided into : (1) Public Information ; (2) Educational Measures ; (3) Protective Measures ; (4) Legal Measures ; (5) Medical Measures ; (6) Library, and (7) Publications. An adequate quarterly journal and library are maintained.

Such an organization possesses all the instruction required for any child or youth on any problem. One pocket pamphlet alone covers parental attitude, the age for sex instruction, maternity, paternity, the introspective silent child, the girl and boy at puberty, self-abuse and venereal disease.

Bigelow¹ aptly states the following summary of sex education : " It is now recognized that the problems of life centreing in the sexual instinct fall into two groups : A. Problems relating to developing the greatest good that may come from sex. Two examples are : (1) Wholesome, optimistic, esthetic, and scientific mental life or attitude towards sex ; (2) healthy, happy marriage and parenthood. B. Problems relating to preventing or curing the common evil results of uncontrolled or mismanaged sex life, of which there are eight groups, namely : (1) Personal ill-health, (2) illegitimacy, (3) promiscuity, (4) sexual immorality, (5) sexual vulgarity (6) unsuccessful marriage, (7) uneugenic parenthood, (8) sex-social or venereal diseases. Social hygiene education has already accomplished much looking towards pragmatic solution of the problems recognized : (1) Personal sex health of thousands has improved ; (2) illegitimacy is being hopefully attacked ; (3) prostitution is decidedly under cover ; (4) moral standards and conditions are surely gaining ground ; (5) vulgarity has almost gone out of fashion, and a wholesome and esthetic attitude has become common ; (6) marriage of tens of thousands

¹ *The Established Points in Social Hygiene Education*, 1905-1924, pp.

is becoming more and more successful and gives us hope that specially directed education will reduce divorce to its desirable minimum; (7) common sense eugenics is being applied in numerous families; and finally (8) social hygiene education has proved its sanitary value to society, for, as the late Dr. Morrow predicated, widespread education concerning the medical phase of social hygiene has already led a long way towards ultimate control of the venereal diseases."

As an educator Dexter¹ points out that sex education wherever possible should be given co-educationally. The separation produces an abnormal atmosphere; and the more normal the atmosphere, the easier it is to keep the subject rational. When the "impurity complex" is forgotten sex education will become as unemotional and as practical as dietetics. Herbert² considers as the ethics of the case the artificial separation of the sexes and its tremendous sex difficulties with which we are only just learning to cope. The problem of sex demonstrates that the sexes are destined for each other and that, as Grant and Hodgson³ have it, "a higher valuation of all social relationships is impossible without the presence of the sex which constitutes one-half of society."

VII

Into the privacy of the physician's office pass calls for advice of the most personal and sacred kind. Such instruction belongs to the physician experienced in sexual disease and conditions and convinced of their social aspect, because sexuality is more important in social altruistic than in personal egoistic relations.

¹ *Social Adjustments*, 1928, p. 277.

² *Fundamentals of Sex Ethics*, 1920, p. 341.

³ *The Case of Co-education*, p. 240.

Medical advice is so important that a summary of it must be undertaken. Modesty and fear are misplaced. A person has as much right to medical guidance in sexual functions as in other functions. If one doctor does not inspire respect, then another doctor should be sought who does. A licensed physician of probity and social-service should be the choice. Back-door, unethical cults are not trained and educated and advertisers are several grades lower. Quacks, if graduates in medicine at all, have been failures in regular service. Lay advice—friends' guidance—is worse yet, because their knowledge is hearsay. They possess so little knowledge that they do not realize that they do not *know* and cannot *know*. It is well to *know* what, when and why one does not *know*. Most friends offering advice possess an unsound assurance not sound knowledge.

The Oath of Hippocrates, which every physician takes upon receiving his degree, is of binding fealty to the interests and secrecy of the patient. The public does not realize its sanctity. Diffidence which keeps the patient from revealing the truth is a reflection on his own intelligence. The confessional is not more inviolate than the privacy of a doctor's office.

In contrast with false reserve toward physicians are maudlin letters to authors, neither professional nor scientific persons, whom the writers have never seen. The variety of such appeals parallels the distribution of troubles met in doctors' offices. A brief survey of them will demonstrate much of our trouble and its relief.

Home life is often too sheltered and restricted. I am not an advocate of permitting children to do as they please but there should be proper and full information on the problems of sex. Parents are often too strict and unsympathetic. Discussions of

personal questions like sex are not only difficult but often discouraged, if not prohibited.

Ignorance of sex, always great, is sometimes absolute. Its victims wobble through life in crass misinformation, chiefly of sexual biology and physiology, or equally of inevitable relations growing out of sexual character. Sound and trustworthy sex knowledge is almost always helpful. Casual information from the laity cannot be accepted. Such discussions lack dignity and balance and leave the individual still more at a disadvantage.

Sexual urge, from the foregoing conditions, is misunderstood. Shame in it is usually admitted and temptation proceeding from it exaggerated, accepted or combated. Stimulation by contact in kissing and dancing is often admitted and surprise expressed at the harmfulness of such trifling. Psychic impotence, due to fear, modesty or shame, often arises from the wrong mental attitude toward sexual impulse. Self-abuse, illicit, restricted intercourse or promiscuity are usually solutions which friends offer.

Parties to loose talk with friends or acquaintances for instruction will say that medical advice is embarrassing or unsatisfactory. The contrast is between familiar *talk* and dignified *advice*. The same minds prefer lay to medical articles, because many lay books have a "thrill." Such reactions are eliminated from medical contributions as unethical and improper.

Extramarital sexuality is another burden for the physician to help the patient to carry. Even with one selected individual it is illicit, distinctly anti-social, almost invariably ends in promiscuity and venereal disease. Self-abuse is another expression of the same predicament and requires much guidance, never reproof.

Marriage in its sexual meaning is often debated and the dignity of sex in marriage is too little admitted. The obsession that love and sex are separable in marriage is a misfortune. It produces the rebellious, irresponsible wife. It creates impotence or reactionary excess in the husband. Childlessness and perversions of instinct arise through these mental complexes. If infidelity is suspected or known, then fear of venereal disease, discord and disaster are common outgrowths, like weeds in a beauteous garden. As momentous as sexuality in marriage is parentage. Lack of children always causes sorrow to one mate and then both. Artificial prevention, fear of child-bearing, cost of children's maintenance and education, the blight of birth-control, the blunder of deferred parentage and lack of mutual respect in it are shades and shadows of a poor drawing which the doctor must correct with a sane viewpoint. Irresponsibility must be replaced with responsibility.

Birth-control is another and the latest fad ; never new, always present and historically the curse and downfall of ancient peoples. The horror and fear of abortion, the demand for contraceptives and the frenzy for a "career" greater than parentage are only colourings and details of the picture of simple immorality for the doctor to retouch and retint with normality and basic principles.

Many of the questions of the foregoing paragraphs could be answered by mother and father. Knowledge provides that attitude in homes. Its lack reflects on parents, children and home.

Other questions belong to the first-class minister of broad mind, deep humanity and inspiration. Most of the remaining questions belong to the physician alone as simple science. The last questions belong to the minister and the physician in co-operation. Every minister knows physicians whose

knowledge avails where his fails, and conversely all physicians know ministers who are free from cant and imbued with broad humanity. Proper advice cannot come except from experienced persons in any field—medicine, religion, science, law. This concept too few have. Stopping-to-think belongs to the minority; otherwise, mistakes would be uncommon.

The normality of a man in his mental reactions to these problems determines him as a wise matrimonial investment for any woman.

VIII

The social diseases were discussed as to history, causes, nature and sociology in Problem IV. Societal relief and protection from them are new efforts. Knowledge is essential equally to men and women, not as morbid or sensational but as scientific facts. Ignorance always brings its own penalty—severe and long—especially in the peril of venereal disease.

Recognition of the problem, its quality, its difficulties and the whole question are required. Centralizing attention and energy on one factor will never approach solution.

Social relief has included prevention, pamphlet instruction, diagnosis, suppression, regulation, inspection, registration, segregation, prophylaxis, treatment, census and notification.

Prevention includes the protective agencies and remediable policies which society has developed. When bacteriology proved their causes and transmissibility society settled down to meet an exact issue.

In many civilized countries departments or ministries of health, as central authorities or through local boards in cities and similar districts, issue pamphlets teaching the nature, infectiousness, transmissibility,

dangers and care of these diseases by the patient, and the personal and societal aspects. In the United States this work is being carried on by the United States Public Health Service, State and City Departments of Health, medical and sociologic agencies and others. The work includes men, women and children as actors in one great tragedy.

There are four pre-eminent approaches. Organized, and reasonable persistence will do good whereas spasmodic and thoughtless activities become useless, or ludicrous, because unsound. First are measures to diminish temptation such as limitation of prostitution and its environs. Good social surroundings, recreations and athletics, are beneficial. Improved working and living conditions of young women, especially away from home, are efficient correctives of prostitution.

Failures, errors and abuses are corrected by civic, police and health administrations, associations of commerce, women's clubs, the press, social hygiene societies, protective organizations, other social units and churches.

Diversions are most serviceable, including social activities and amusements in enjoyable surroundings, lectures, talks, debates, discussions, music, games and reading. Vicious amusement places, parks, recreation centres and dives are cleaned up.

Some organizations hold conferences on sex hygiene. One student is assigned for reading and criticism before the class one chapter of a conservative book on sexuality. After his criticism, the entire group joins in the debate. Leaders of these classes tell me that nothing could be more helpful and instructive. Such a plan should be practically universal within men's and women's organizations including groups of parents.

During the World War these functions were highly

efficient through the United States Services, all civil authorities and all civic and social agencies, and they have not been abandoned.

IX

The past quarter-century has grasped the meaning of venereal disease in its personal, social, legal, moral and religious aspects. The causes of this long delay are : (1) medicine and allied sciences have within this generation only demonstrated the what, whence and whither of venereal infections ; and (2) sociology, through social agencies helping families degraded, demoralized and dependent for a great variety of reasons, has found the footprints of venereal disease, irremovable and unmistakable.

No man and no woman can do his full duty except by contributing to the healing of this social sore.

Health authorities maintain laboratories for the microscopic diagnosis of gonococcal and syphilitic disease and for the blood test in syphilis. Rural communities with no hospital laboratories are as able to reach absolute diagnosis as towns and cities with many laboratories. No longer will innocent persons be wrongly accused.

Suppression of venereal disease by punishment of its victims has never fully succeeded. It is easier to reach by law those who pander and commercialize vice. Regulation, surveillance and control of the addicts of promiscuity and thus the disseminators of venereal disease are also inadequate, exactly like suppression.

The merits and demerits of suppression and regulation cannot be detailed, because this work is not legal or technical. Force is apt to miss its objective. Clandestine prostitutes, kept women and sexual sweethearts, as examples of the women, and each with male hangers-on, are not reached by police

and allied methods, especially routine policies. Inaccessible vice is more dangerous than open vice.

Education and instruction are the solution. All arguments for and against both suppression and regulation cover single points only with too little reference to correlative facts. For example, the possibility of sublimation and control of sexual gratification is ignored in the statement that intercourse is a necessity and arises from postponed marriages and high cost of living. The early marriage age among the working classes does not prevent them from having the largest number of venereals. Knowledge of the hazards and disasters of immoral gratification (self-interest and societal interest) is the best control of the evil.

Regulation has not succeeded in this country, although its aims are to include the habitués within the bounds of its districts, inspections and registrations. Segregated districts hide the poorer but scatter the more wealthy women (who pay for protection), advertise the traffic but do not decrease the patrons or venereal victims. Medical inspection is nearly useless even if well done, because a woman *immediately* after having been pronounced clean may become infected and inoculate many men in a few hours. A proper examination would be so costly in laboratory investigations alone that the populace would not meet the expense. The cost of curing venereal disease is manifold that of preventing it. *Cure* is always more costly than *prevention*.

Vedder's¹ terse words sum up the failure of forcible elimination of venereal disease most clearly: "If regulation is inefficient, as has practically always been the case, venereal diseases may be actually increased

¹ *Syphilis and Public Health*, p. 230.

as a result of the increased indulgence following the false impression of security." Such measures meet the women chiefly while the men are neglected and, when diseased, spread the infection far, and rapidly.

The mental deficiencies among venereals and extreme sexualists of both sexes,¹ are the reasons why coercive policies fail and education is almost a discouraging undertaking. It is slow but sure as the ground gained shows.

XI

Side-by-side with education an important position is occupied by treatment, preventive and remedial. The public is more and more fully apprised of each form. Strictly preventive measures are not infallible. If the risk of many contacts is taken, infection is sure to occur no matter what is done. Venereal disease cannot be stopped by preventive measures but it is necessary in civil life to disseminate knowledge of prevention so as to minimize the depredations of venereal disease. The whole community is a "patient" and is and should be protected by prophylactic measures, although results are not absolute. As education enhances the moral tone the whole picture will change.

The value of preventives is recorded in the armies of the world. Regular physical inspections in the United States Army were begun in 1899 to detect early onset, and educational measures were instituted in 1902 when hospital admissions had increased to 160 per 1000 from 84 in 1898 during the Spanish-American War and Philippine Insurrection. The range was 180, 172, 176, 178, 179 per 1000 hospitalizations each from 1905 to 1909 inclusive. Then individual prophylactic packages were adopted, next in 1910 clinic facilities were provided, and in 1911

¹ *The Woman a Man Marries*, pp. 155-156.

penalty for disregard of prophylaxis regulations was enforced. These measures secured 89 in 1000 in 1913. From 1914 to 1919 both inclusive the rates were 193, 99, 90, 107, 90, 61, rose to 79 in 1920 and have since declined to 50 in 1926.¹ From 1882 to 1898—peace time—the average rate approximated 80. - Modern prevention and instruction have reduced this figure by almost half. Nevertheless the number of venereals remains definite and important.

More emphatic signs are among Negro troops. From 1902 to 1922 their average was above 200, at times twice that of *all* troops as in 1907, and nearly five times that rate in 1918—440 to 95. Under the campaign against disease they now have a peace time rate of about 89, but have always had a higher rate than white troops.

In Europe in 1918 under every advantage of civilian control and discipline of the troops the rate reached 22.32—per 1000 for all troops—2.23 per cent. This low rate conforms remarkably with the statement of Ashburn² that in two questionnaires among two groups of fourteen and eighteen thousand men of the American Expeditionary Forces 34 per cent were found to be sexually continent. These statistical returns indicate the venereal incidence in a controlled group; but the solution is far more momentous by concerted, sensible effort, without extremes in any phase.

The social order is awakening. The men and women who have the best perspective are those whose own sexual life is well ordered and whose marital purposes and fulfilments are personal obligations and guarantees. Such men and women never reach the divorce court. This type of man is a good husband, a fine father and a civic pride.

¹ Army Medical Bulletin No. 6, Table No. 1. *Fractions disregarded, nearest integers used.* V. C. P. ² See p. 218.

The prescription of prophylactic means for the laity has already been begun, although at one time its public and medical ethics were doubted. The physician has three duties in such issues, and he cannot omit one.

His first duty is toward public morality and embraces the whole matter so as to *educate* and *encourage* the patient to self-control and social obligations, not so as to *demoralize* and *frighten* him with exaggeration. Fear of venereal disease has had little influence in the past or present. Once contact is sufficiently invited and passion is aroused, fear and all other considerations are forgotten. Hence avoidance of excitement, direct and indirect, is very important.

The physician's second obligation involves the patient as an individual and his duty to the community—as a *patient*—according to my recent remarks on that point.

The doctor's third fealty lies in explaining the limitations, failures, and methods of prophylaxis. If a patient grasps societal morality these subjects become generalizations rather than minute instructions. One or the other side must be conscientiously covered in accordance with the self-control and moral tone of the patient.

XII

Punishment of individuals in civic life, as in the army, cannot succeed because of inherent obstacles. There are seven great measures of relief: proper teaching of children, advanced instruction of adolescents, complete knowledge for parents, control of alcoholism by knowledge and sensible laws, recognition and vocational training of defectives, segregation and custody of the insane and sterilization of habitual criminals, defectives and insane.

Legalized sterilization has been fully detailed

previously.¹ It is the newest and as important as any others, as society will learn. When it does this work effectively the supply of undesirables will be cut off at their main source.

This lengthy review of the restoration by society is merited because venereal diseases are dangerous, easily acquired and are a *social* problem of unknown extent and difficulty. The right-minded man sees these questions as they are, and aids in their solution without faltering. The public-at-large has a responsibility to itself. By proper measures the death-rate of the community may be determined by that community. Common morality and the control of the venereal disease peril are equally controllable by the same methods.

One expression of responsibility is notification to and registration of venereal patients by Boards of Health. These patients are shamefaced. Hence in clinics they give false names and addresses.

Hitherto physicians could not reveal such secrets and hence have been reporting by case number or initials only. Thus these records were not means of contact, prevention or cure, but statistical data only. New laws and court rulings are changing so that secrecy as to venereal disease in a court action is less incumbent upon the physician, as shown under laws in the following pages.

XIII

The importance of healthy couples is shown by state laws, more numerous and uniform, requiring examination before marriage as to venereal disease, usually of men only—occasionally of women also. Such distinction is being steadily eliminated for public safety, because of the equality of the sexes in wedlock and family.

¹ See p. 213-214.

The best of each sex insist on a clean bill of health and have the mate-to-be a party to the results. Nothing should be under cover, but all things in the open in loyal marriage.

Next will come examinations for all imperfections (mental, moral, nervous, physical, sexual), impediments to proper sexual life, and sterility, alcoholism, narcotism, mental deficiency, insanity and criminality, because they pass to or injure offspring.

XIV

Sections on the law in *The Woman A Man Marries*, and in this volume show that the State is pronouncing and protecting marriage as a contract inviolate and defensible as to fraud, legal, religious, moral, physical. The more complete that protection becomes, the better for the community because the better for its individuals in marriage.

The following discussion of our laws concerns marriage and social diseases because elsewhere¹ I have dealt with laws as to illegitimacy, rape of the female by the male and of the male by the female, age of consent, prostitution, sexual waywardness among minors, destruction of morals of minors, the Mann act, and correlated social science problems. Two summarizing thoughts are "New legislation, largely of the wholesome and constructive type, is rapidly increasing, for example: laws on the repression of prostitution, on fornication, on adultery, on injunction and abatement, on control of venereal disease, on the establishment of reformatories for women (by choice educational and not punitive), and on the examination and commitment of the feeble-minded and the like. Repressive legislation still has perhaps undue prominence. It will be replaced in time by laws interested chiefly in educa-

¹ *The Woman a Man Marries*, pp. 256-271.

tion, training and supervision, rather than repression and punishment. In other words, laws that occupy the middle of the road and are reasonable will survive and will be enforceable, whereas laws which are narrow and arbitrary, for example in placing all the burden of the venereal disease problem on the male, will die of their own error and not be enforceable."

Many social and legal relations have caused all the states of the United States to appoint representatives to the National Conference of Commissioners on Uniform State Laws, which meets annually at the time the American Association of the Bar assembles. Each state has its own Commission also. About two hundred laws have already been drafted as uniform. Some have been adopted by all states and others by a few states. A few states are still considering some of these laws. The struggle is almost disheartening but good results foreshadow success.

New rulings and statutes, in the United States and the British Empire, are the basic accounting between individual and public. Hitherto the balance has credited the patient through professional secrecy and personal liberty. The balance, however, is now a debit, because a person, antisocial and immoral, cannot protect himself through social and moral provisions of the law. Common sense and simple justice are supplanting technicalities and theories. The following legal points apply to venereal disease in general but more particularly to syphilis as the great waster. The public demands and will find or break a way out of the following difficulties. (1) Resistance to familial examination must be overcome by considerate compulsion. Ignorance in refusal cannot outweigh the known facts about venereal disease. (2) Authority to examine the family of a syphilitic, in properly selected cases, must be in-

vocable and enforcible. This will protect unsuspecting members. (3) "Follow-up" and "carry through" efforts must be recognized. In time they will be legalized. A patient giving a clinic, hospital or doctor a false name and address so as to render "follow-up" difficult or impossible should be reportable to the law. Europe in some places has such a system in successful operation. (4) The social, moral and intellectual familial life should be protected as far as possible. (5) Temporary incapacity to work is costly enough, but if it leads to decline of industrial productivity and finally dependency—then laws safeguarding the patient, his family and his associates become imperative. They are being enacted as rapidly as these facts are comprehended. (6) Again our safety requires prevention against insanity and the other forms of nervous disease, the ever-increasing cost of maintaining such invalids and the broken homes.

Such laws are not restrictive or punitive. They are creative and constructive. They serve the patient and his dependents and protect him against himself and his own ignorance. In due time education and public opinion will enforce these laws.

XV

For marriage, the laws are adding cautions and securities and medical science is specifying clear and undubitable examinations and decisions.

Marriageability after syphilis late in the nineteenth century—before blood tests and spinal fluid tests—rested on: (1) mild activity and long duration of the disease; (2) due faithfulness and full amount of treatment; (3) absence of relapses since the beginning of treatment; (4) absence of involvement of important organs or systems of

organs, such as the heart, arteries, kidneys, liver, brains, etc.

The older and more modern writers on these points include world authorities such as Fournier,¹ Finger,² Taylor,³ Keyes,⁴ Morrow,⁵ Pusey⁶ and Stokes.⁷

In 1920, the All American Conference on Venereal Diseases⁸ passed resolutions making the question scientific.

My own opinions support but abbreviate these resolutions. To the four points of the last generation just given I would add the following dicta: (1) Treatment must be adequate, active and combined of mercury, arsenicals and iodide of potash. (2) The blood test (and when made, spinal fluid test) must rapidly become negative and never relapse to positive. (3) No symptoms of any kind must relapse. (4) The treatment must continue for three years, of which the first is very active, the second a little less active and the third still less energetic but the total, persistent treatment. (5) A perfect physical examination and negative blood test must be had not less than four times during the first year, three times within the second year, and twice in the third year *after ceasing treatment*. (6) Although this plan totals three years of treatment and three years of observation, the patient should be told that he voluntarily incurred all the responsibility when he acquired the disease. Also that he must carry all the

Syphilis et Marriage, 1880, p. 91.

338 "Wann dürfen Syphilitische heirathen?" *Heilkunde* I: 1896.

Pathology and Treatment of Venereal Diseases, 1895, p. 834.

Syphilis, 1908, p. 63.

Social Disease and Marriage, 1904, p. 237.

Syphilis as a Modern Problem, 1915, p. 99.

"To-day World Problem in Disease Prevention," *United States Public Health Service*, p. 98

⁸ *Public Health Reports*, 1921, Vol. 36, No. 28, p. 1063.

responsibility in the fact that no guarantee of cure can ever be given even by so faithful and long course as six years.

A cure is, however, almost always permanently attained by this system—other results are most rare occurrences. I have never known late relapse, breakdown in health, infected mate or diseased child to follow this six-year plan. Whereas I know many patients negligent as to this management and the warnings of physicians to suffer any and all limits of penalty. Such are the medical standards accepted as having medico-legal force in syphilis.

XVI

Now let us consider legal advances very briefly. Medical and social science have had inconsistent if not contradictory viewpoints as to social diseases and their problems.

The centuries-old controversy in medicine, as to the cause, nature and interrelation between gonococcal and syphilitic disease was closed by the discoveries of bacteriology. Sociology for generations has regarded venereal diseases as disgraces but only lately has learned that they break down personal health, vocational efficiency and familial support and cause dependency.

Only lately this error and misinformation have been replaced by common sense and co-ordinated progress. The law and religion also have exchanged strange policies for better ones.

Someone has said that the greatest liberty is under the law. This acknowledges the law as an agreement of a commonwealth to surround itself and its members with codes of action, privilege, liberty and responsibility. Restraint is essential and retribution for violation is axiomatic. Without violations freedom of life within the law is great.

Many persons who insist on unbounded personal liberty by exaggerating the liberty also exaggerate the restraint and retribution and become antisocial. When such disrespect of the common interests takes the offensive the law reacts by adding positive punitive provisions. The struggle of these issues to a final adjustment accounts for peculiarities and inequalities in the law. Human beings are far from perfect. The law, as they produce, apply and enforce it is far from perfect too. Let us see some of its shortcomings from state to state in this country.

XVII

The law in seventeen of our states is *prohibitive* as to the marriage of venereals, especially syphilitics, but equally it should be so as to any other venereal disease. The general scope is commendable and keeps infection away from the marriage-bed, but the laws in some states do not follow through prohibitive with punitive provisions. More important than these variations in the status of venereal infection are limited or absent provisions against other bars to marriage, alcoholism, narcotism, criminality, mental deficiency, insanity and disease (notably tuberculosis).

The law is *inhibitive* in six or more of our states in requiring a simple statement or a valid oath by the parties or a certificate from a physician as to freedom from venereal disease. Some laws demand this action of the male only, others of both parties. Some specify adequate and recognized laboratory tests. Laxity resides in such terms as "communicable." Most of these provisions never had the scrutiny of a competent committee of medical men to permeate the law with accurate science.

A medical certificate should be uniformly de-

manded of both sexes and must embrace : (a) thorough physical examination ; (b) multiple standard laboratory tests specifically stated ; (c) sexual normality and capacity as far as ascertainable : and (d) freedom from the taints of alcoholism, narcotism, criminality, mental deficiency, insanity and disease, such as tuberculosis. Half-way measures are more dangerous than no measures, because a sense of false security is created. The duty of the doctor to the commonwealth cannot be overestimated. In fact the tendency is to underestimate them. A careless physician may approve an infectious patient. An infection easily proved on one day may defy several tests for many weeks, and then become positive. Hence some Boards of Health demand several consecutive favourable tests. In time these local provisions will appear in state laws.

The law is *punitive* in several of our states. Marriage of a venereal to a sound mate is a misdemeanor in six states and a felony in four states. Apparently no laws forbid marriage of two syphilitic persons. Neither could infect the other, but their children would be hopelessly broken-down specimens, as already shown :¹ either lost before, at or soon after birth or defective in early or later childhood, adolescence or maturity. Such marriages do occur and should never be allowed.

The law *nullifies* and *voids* the marriage contract for venereal disease by various procedures in eighteen of our states. In a few instances the plea of fraud upon the innocent mate has been sustained. Cases are reaching favourable decisions more and more frequently on the ground of cruelty to the mate in imposing any venereal disease within wedlock.

The law is beginning to *divorce* marriage on the ground of fully established venereal disease.

¹ See Problem IV.

XVIII

These laws are progress but are limited chiefly by inexperience and failure to seek and follow medical guidance. The following are real improvements in these laws. A uniform marriage law will make it impossible for couples to cross into another state and evade protective laws in their home state. Examinations and reports must include female and male. Not single and simple but multiple and searching tests are required and through several months. A long period of grace between a favourable report and marriage invites infection which, nevertheless, involves the mate soon after marriage. I have seen it occur in three weeks.

Under education I have spoken of the privacy of a physician's office and the protection given the secrets of the patient by medical ethics and the law. Such advice puts the patient into a different relation toward the community than that in which he is party to a court action.

The law is abolishing medical privilege as to venereal disease and *should do so as a proceeding in open court*. In court every step is a public record and cannot be denied by a disaffected patient. In a doctor's office the record, if kept at all, is only his personal entry and may easily be denied by a dishonourable patient.

The statutes still protect the privilege of secrecy, but more and more decisions favour the community rights and not the patient's secrecy : a just penalty for the responsibility of infection. Like quarantine regulations, it is another recognition of the rights of the community over those of the individual.

Some laws protect the physician in a privileged communication to the innocent party to a contemplated marriage, given in the privacy of his own office,

and other laws evade the matter by requiring the physician to report the case to the health officer who is permitted to inform the innocent mate in court as a formal and public procedure. England, with her communal eye always fixed on quick and sure justice, has ruled as follows:¹ the difficulties are two—breach of professional confidence and liability for slander or libel. Proof of the truth of the statement is a complete defence in civil actions and entitles the defendant to favourable judgment in criminal cases especially on account of the public policy and benefit involved. Doubtful and speculative medical opinions which might not be proved or sustained are not included in these rulings and are dangerous for a physician to make.

In court physicians are sustained in refusal to reveal professional secrets until under oath and in their presence the patients swear to waivers of professional secrecy. Indeed this has happened even when in the doctor's office the patient stated that he released him from obligation. As self-protection the doctor should insist upon such release as a record in court. The court will always rule for that position.

A medical chum was a witness as to venereal disease in a husband, who was perfectly willing to have the doctor testify because he was as anxious to be freed from an unnatural wife as she was to be freed from a diseased husband—faithful until she made him otherwise. The court sustained the physician's refusal to violate his Hippocratic Oath until the husband in open court, in his presence and under oath waived his rights—legal, moral and professional. The husband under oath renounced his rights, the doctor proved his venereal disease, and divorce was granted to the satisfaction of both parties.

¹ Royal Commission on Venereal Diseases, *Final Report of the Commissioners*, London, 1916, pp. 56-57.

Divorce will presently be reviewed but it is much to the point to state the features exemplified by this case. This divorce action was typical of all I have known intimately. One party was "guilty" of statutory offence and had to be so branded in court. The other party had been guilty of breach of the marital contract but not within the statute and therefore was the "innocent" party. There is little, if any, choice between them. Each broke the marriage vows, in different manner only but not in different degree. This husband was more open and above board about it than the wife—who married him but lived with him under false pretences.

One may summarize all these laws by pointing out that they all err in over-emphasizing one point and under-emphasizing other points. The one-track or single-notion human endeavour never arrives except at its own stone-wall limitations. For example, to sublimate the female as superior to tests and to degrade the male as subject to tests is uneugenic, antisocial, unscientific and unjustified. What is needed is a uniform marriage law embodying all required protections, as already explained.

The best venereal disease law is that of the State of Washington because it holds both sexes equally responsible. The best illegitimacy law is that of Norway because it declares for the one innocent party—namely, the child, and against the father and mother as coequally liable for its support and education. The best divorce law is that of Sweden because divorce is instituted by common consent but only after due court hearing away from scandalizing publicity. The decree is completed after a year of obligatory separation during which reconciliation is possible and encouraged. Such laws are incontrovertible models for all lands.

A leading jurist has facetiously said that the law

will not make people any better, it may keep them from becoming worse than they are. To the indifferent mind this is largely true but to human beings of ambition for social betterment it is a halting statement. Society needs people to make themselves better than laws require.

XIX

Religion in social problems rests on idealism, common morals and spiritual well-being as standards of right living. A curious fallacy uttered against religion is that its adherents do not live up to its standards. But human progress has always developed along the road of the "as yet unattained" or the "unattainable." Unhappy the man whose ambitions are equal to his accomplishments, whose desires are all realized and whose altruistic, moral and spiritual standards are measured by his own powers. The worthy man may fall and fail, but rises, strives and strides nearer that unreachd standard.

There are real obligations among our religious leaders, summed up very well by Galloway.¹ Sex influences are among the most subtle and difficult questions for the clergy. Sex controls the unfolding of character and embraces elements of self-control, morals, altruism, chivalry, beauty, fineness and religion. As a whole it is either ennobling or degrading and it is never negligible, because it is present in every person and never unworthy because it requires or defies our best efforts. In its low manifestations it is like all other mental deficiencies—a foe man worthy of our best steel. Its problems have never been answered by declaring sex and its normal manifestations as sinful. All teaching must accept

¹ "The Responsibilities of Religious Leaders in Sex Education," *American Social Hygiene Association Publication*, 335.

the fact that self-propagation through parentage is an instinct second only to self-preservation in its imperious calls. There is no known form of deafness to that call, nor indifference warranted by all the facts at issue,

Sex knowledge through religious teaching should be constructive as well as instructive of emotions, thoughts, conduct, societal relations and organization. Neglect of such teaching by the churches equally with all other age-long indifference by society, leaves the field open to the aggressions and profiteering of the sex extremists and promoters or panders of vice and its allies.

Sexual education must include the sexual organs as to anatomy, biology, physiology, uses, fertility, abuses, excesses, perversions and diseases—functional, organic and venereal. These are the strictly scientific elements which the religious leaders must possess as a background. But the two outgrowths of all these facts in the midst of their complexities with society are these, as Galloway states : that in our children, as immature, sexed individuals, sex structures and functions are unfolding which organize, mould and stimulate, first unconsciously, later consciously, their physical development, satisfactions, personal and social attitudes, and behaviour. Nothing is gained by ignoring the normal power of sex. The developing child itself strenuously, artificially, consciously, and often perversely sexed, is in a complex social environment, built upon sex—a sex jungle to his inexperience—which inevitably attracts and moulds the child. Human society has expected that this child shall come, without any adequate and systematic enlightenment and guidance, to a sound and constructive sex attitude and life.

Guidance must be correct scientifically and high

spiritually, graduated to age and capacity and likewise productive of normal development, real knowledge, and high incentives, as the satisfactions, blessings and of controlled sexual self-respect.

This discussion is directly concerned with the child, but applies to any truth-seeker. Galloway adds that mature help must be supplied democratically, naturally, and satisfactorily to the child in this highest use of his sex impulses. We cannot safely impose it in formal codes, conventions, and obediences which are unconvincing and unsatisfying to the child, and which leave morbid stresses, conflicts, rebellions, evasions, and complexes in personality.

Thus religions leaders have fields for cultivation and harvest, if the crop is cared for. For themselves the subject should be taken up in their seminaries, by courses involving lectures by authorities on natural science, medicine and sociology as applied to sex, adequate for a firm working knowledge.

XX

We have dealt with medicine, law and religion in their correlation with our vast sexual problems. We now come to the self-interest of society—laying aside all other motives, higher than self-interest as already alluded to in this volume. The efficiency and productivity of the people often have a stronger appeal than facts about moral and physical benefits.

Social conditions are those circumstances of life in which most civilized countries have deliberately placed themselves by concentrating the people in cities and by withdrawing them from the land. All historians agree that in ancient history whenever this happened, social problems multiplied, luxury ensued and decadence began and culminated in national conquest or other disintegration. In modern

civilization, increased and improved facilities for transportation and storage of supplies, and communication have largely postponed the results of all these elements. But luxuries are demoralizing by making persons demand more and more in selfishness and give less and less in civic pride, public spirit or social benefits. High costs of living and ease rather than responsibility are postponing marriage beyond the age of normal fertility and thus decreasing the number of children even without birth-control methods. Normal sexual activity is productively unemployed and sexual laxity is greatly increased. Men and women who should be united in marriage and gladly would be, if they could, live in clandestine sexuality of varying secrecy or notoriety. Sexual contact, which belongs to the home to sanctify, is driven out of doors in many instances by both men and women. By no means may anyone reason that this situation is not an economic disaster because in its train come venereal disease and many other burdens.

The economics of the problem represent many factors. The difference between a family with a normal number of children, living in an adequately commodious home under a normal rental, and a family with abnormally few children confined in a few rooms under an excessive rental is not a gain but a loss for the community. The rental budget in good economics should be about twenty per cent of the family income but in many of our cities it is at least thirty per cent. When all other elements of living-costs are up equally, largely due to luxuries, the false economics of the whole situation at once appear.

The serious situation creates an inaptitude for responsibilities toward society as to productive employment. As soon as sickness intervenes there follows unemployment whose measure has never

been assignable or calculable, but the total must be very great indeed.

If the unemployment goes on for sufficient time destitution appears. Society must pay the living costs of such families as well as the treatment, clinic and hospital charges of the supporting member. If the patient remains unable to supply the living of the household, then dependency occurs and a total loss in that family is written off their own books and a total charge entered in the societal books.

XXI

Complicated severe gonococcal infections hospitalize men and women for a few or many weeks. Whereas these costs are large and directly upon the vocation of the patients they do not often lead to dependency. Incapacity for full work, even among outdoor patients, is another real loss to each victim. Many lose their jobs and make up a good percentage of the unemployed and burden the community. If gonococcal disease were in the system at large, as syphilis always is, its record would be still more sinister.

At one time nearly all cases of blindness of the newborn were due to gonorrhœa. The economic saving secured by the art and science of medicine in almost totally abolishing this form of blindness with its suffering and misery like the cost of the former blindness itself, is in itself an immeasurable item.

The social losses due to syphilis are only being catalogued by modern diagnostic methods.

Attacks of the disease upon the nervous system produce mental deficiency and moderate or active insanity. The tendency is toward institutional care, which permanently removes the victim from his family support, and his social or industrial productivity and makes him a full-time charge on the State.

Mercier¹ discusses these medico-legal aspects of general paresis of which *neglected* syphilis is always the cause. Its mental instability causes brawls, child-beatings, even murder, property wastage through senselessness of property values, immorality and divorce through excessive sexuality; unfair illegal and voidable last wills and testaments. Early diagnosis and restraint of the patient avoid familial and communal losses through court actions, criminal for stealing, testamentary for property, matrimonial for divorce and equitable for broken contracts and impossible speculations.

Many syphilitic mental defectives are criminals. Society loses directly through destruction and depredation by their personal acts and indirectly through their absence in the ranks of honest productive labour.

A very important element in these brain patients is their fatal accidents. The surgeon of a large railway system reported to me that four engineers, each with a clean record of more than twenty-five years, had in one year had a fatal accident. Brain syphilis was the cause in each instance, not suspected until the accidents suggested a brain condition and the examination and tests proved syphilis. Periodic examinations for syphilis in public transportation servants should be the rule.

It is erroneous, however, to assume that inefficient and mentally queer persons are all syphilitics. Syphilis has a casual value in a few forms of physical and social breakdown, but is a coincident in other forms and not causative. Free-for-all suppositions by the laity on such problems are misleading and improper.

The amount of blindness and deafness due to syphilis, acquired and hereditary, is attracting

¹ *Clinical Aspect of General Paresis, System of Syphilis*, 1914, Vol. III, Ed. II, p. 81.

attention. The percentages are still problematical but errors will soon be eliminated. The ratio is large and indicates further study. Dumbness among our juvenile public charges due to syphilis is also a new problem in personal suffering and disability and public expenditures and losses—all for the life of the patients.

XXII

In the battle with social evil only ten per cent of medical and social effort is applied to preventive measures and perhaps ninety per cent to curative treatment and measures. Common-sense precautions and preventives should be broadcast by public health activities. Great cleanliness is very safe. The fluid from open sores and the blood of syphilitics are infectious but the common body secretions and excretions are not. Cuts and scratches drawing blood are important. Promiscuous kissing is a wide-open invitation to inoculation. Utensils, especially toilet and eating utensils, are dangerous. Finally, early diagnosis of a suspected case followed by competent and continuous treatment of a proved case is a protective measure of supreme importance for the victim in his own interests and those of all society about him immediately and remotely.

No one reading these social outlines of sex in its normal and sex in its abnormal activities can fail to be unspeakably impressed. Rather than be discouraged, he should contrariwise be enlisted at once and for life for all benefits within his own bestowal.

XXIII

Personal sexual morality is passing through fusion and flux and many former sensible restraints have been melted in the heat of a devil-may-care adventure. The mother of four well-trained children has

wisely said to me that the children of the youth now running amuck in the community in direct and intentional opposition, challenge or contempt of time-honoured standards of self-respect and decency will never be allowed to behave in the same manner. The reason is obvious. The present day youth will then be the parents. Looking backward, they will weigh the stupendous costs in happiness and good name against adventure, chance and change as grain lost against chaff and stubble stored.

There are two grave obsessions in the youthful mind. One is an exaggerated offensive disobedience to the precepts and principles of religion and morals while the lead and lure of its inspirations and aspirations are unseen, unheeded and forgotten. It is another form of putting the letter of the law above the spirit. Like most "fixed ideas," it is erroneous.

There is a rampant vagary in the community that as long as sexual obliquity does not do anyone any "harm" it cannot be wrong and is no concern of society because of its "harmlessness." This is another fallacy in the juvenile brain of the day. It is sophistry of lowest grade and unalloyed. It is allied to the first obsession in being mental rebellion against ordinary societal control. Civilized reasonable people are voluntarily amenable to two kinds of government. One is political and leads to legal obligations, finally creating states and nations with constitutions, statutes and common law, internal relations and international obligations. Complex relations to this organization make it impossible for each citizen to live for himself in disregard of other individuals and the community, state and country. Legal retribution is surely his unless he lives as others do about him.

The other government is social and creates society with all its customs, relations, obligations, privileges,

standards and demands. Infringement of this manifold status cannot occur without harm to the whole. Although society has its being within the state and although the laws of the state may not always be invoked to recompense lapses against society, such as sexual laxity, the harm is done just the same because the general standard of morality is debased. If anyone doubts the validity of this reasoning let him consider what would happen to the common sexual dignity of any community if every person from fourteen years to sixty years of age capable of sexual intercourse were to adopt promiscuity at one time—say within the same seven days. It is safe to say that there is not in the world to-day any barbaric tribe having such a practice or such depravity as that moral eruption would lead to. As in civic life so in sexual morality, the greatest liberty and privileges are within ordinary sensible conformity to high standards and not within selfish indulgence.

XXIV

Due attention must be given to marriage. It seems almost that marriage has been tried and sentenced to run the gauntlet like a prisoner about to be killed by the war-clubs of his captors among the Indians of old in this country. All kinds of war-clubs of criticism are wielded against marriage as an institution instead of against the humans who do not enter it circumspectly and understandingly or live loyally within it. In all the criticisms no substitute is offered because no substitute exists, which possesses the same creative force for home and family. Monogamy represents the best product of human beings for sex relations and is the ultimate issue of ages of upward struggle and well-seasoned experience. Marriage in this sense is beyond the sphere of experiment.

It seems that in America our social order is not fully awake to the result of widespread disrespect for everything, especially for institutions such as law and liberty, marriage and parentage, morality and religion. In the case of marriage it seems that it is looked on as a means to an end for the acquisition of a mate—husband or wife, as the case may be. Too little regard is had for it as an institution, upon which rests the indivisible unit of society, the family, and the sphere in which the family functions, the home and the bulwarks of sexual morality. It is hardly too much to say that marriage is scoffed at and flouted as a pastime or amusement somewhat as unenforced prohibition, indifferent public service and general poor manners are tolerated and accepted.

XXV

As a contract marriage cannot be changed by any agreement entered into before marriage by both parties or by any stipulation laid down by one as a personal insistence. A clear example of both such agreement and such stipulation has recently been decided in the courts of the State of New York and is among the first decisions of the kind in Anglo-Saxon procedure.¹ The agreement was a civil marriage to be followed by a religious ceremony. The stipulation by the woman was that, as a Roman Catholic, only the religious service would be binding upon her. The civil union was secured, whereupon the man refused the religious marriage and demanded companionship and sexual customs as warranted by the civil procedure. The woman declined in virtue of her stipulation. She then brought legal action. I have abbreviated the report of the case as follows: "Husband and wife—separation—abandonment. A wife who without adequate excuse refuses to

¹ *Mirizio vs. Mirizio*, 242 N.Y. 74, 77, 78.

have ordinary marriage relations with her husband cannot maintain action against him for abandonment and to compel support. Failure of the husband to keep his promise to follow a civil marriage by a religious ceremony is no excuse for repudiation of the marriage contract. Parties to a lawful marriage contract may not modify its effect by private agreement between themselves, made before marriage and demanded as binding after marriage. The refusal of the husband or wife without any adequate excuse to have ordinary marriage relations with the other party to the marriage is contrary to the law and public policy."

No one can condone the breach of his word by the husband at the threshold of married life and home. The court's decision, however, means that the contract of marriage is inviolate as a contract and that of two evils existing in this case the perfidy of the wife is the greater, dominant, and deciding perfidy, because it breaks the marriage contract after its existence as a contract.

The law very zealously protects the institution against disparagement through attempted agreements. Such progress in the law is a very great gain toward pointing the way back to basic principles. Those of us who are wise will bend our best mental and moral energies toward this same goal.

Thus we see two tendencies first to regard marriage lightly by their attacks upon it, and second to modify it by stipulations. In both instances a more due regard for family life and home would go far toward making marriage more successful.

XXVI

Where shall we place the theories and exploits of "trial marriages," "companionate marriages," and "temporary marriages"? No matter what term

is used the result is one thing : sexual experiment at the cost of real familial organization. An inclusive and exclusive definition cannot be given. The original term evolved by Professor Knight did not give it all the applications of Lindsey,¹ who has crystallized the term. These are his points much epitomized : Companionate marriage proposes to legalize, stabilize and direct the following customs, privileges and practices (at present without legal status or control in modern marriage). These elements are : (1) birth-control ; (2) divorce by mutual consent ; (3) alimony not arbitrary but judicial ; (4) sex education ; (5) sterility by agreement ; (6) self-determination as to those matters by each couple.

An editorial in *The Outlook*² gives the following criticisms of companionate marriage by Fulton Oursler : (1) First of all a couple start with the belief that they will fail. Faith in themselves and belief in the stability of their love are destroyed at the beginning ; (2) legalized birth-control is a snare and a delusion ; (3) no marriage is complete until a child is born. Companionate marriage as a compact against childbirth is not a marriage at all ; (4) and (5) when both parties want divorce no problem exists. Companionate marriage does not solve the sole divorce issue—normally when one does not want it, and (6) companionate marriage encourages insincerity of purpose and gives to youth nothing in return for its loss of idealism except the psychology of the seducer and an appetite for promiscuity. Lindsey says he is against promiscuity, and I am sure he means it, but companionate marriage encourages it."

The plan is not greatly different from common-

¹ " What Do You Think It Is ? " *The Outlook*, April 25, 1928, pp. 656-658 and 661.

² *Loc. cit.*, p. 648.

law marriages which society has always tolerated probably because many of them arise among the unstable elements of society. Lower in the scale is prostitution. The law provides for it but does not establish it as a right or as righteous. It looks as though a new form of social maggot had hatched in the civic body from eggs laid by the flies of all the social irregularities with which the human race has always been afflicted. About once in a hundred years and usually after a great social upheaval like the World War moral sense is exhausted and immoral tendencies seem to sway the whole people. Sudden changes from established, tried and proved institutions such as marriage never succeed. Trial marriage will not prosper with us any more than it has done so in various forms among semi-civilized people in remote parts of the globe.

Why do we in the United States of America, boasting an advanced civilization, suddenly revert to a practice like "companionate marriage," which, or the equivalent of which, has already been discarded by races we class as half-civilized if not actually semi-barbaric? *Has not a little learning made us mad?*

XXVII

Instead of legalizing variations from honoured standards, it will be better to consolidate all methods of education in sexual, moral and social relations so that the young will voluntarily relinquish restiveness and experiment.

A fruitful marriage, permanent in all its ties, is the only safe first principle. The happy couples hit the mark. My own opinion would be that if trial marriage were justified at all, it should be based on childlessness alone. One of the greatest blows to family happiness is to find after marriage that one

of the mates does not love or want children as a parental instinct or cannot produce them, as a physical capacity. Fertility is hard to estimate before marriage. Probably in time society will deal with these mismatings by declaring a childless union void, upon request of either party.

In all forms of life including men, among the mammalian group, there is no characteristic which positively and consistently is organically associated with fertility. In choosing a mate the following are good observations. In the human being vitality and longevity, physical endurance and nervous stability are the best signs but by no means infallible. Given these characters in a couple and a goodly number of children, these children are apt to be fertile up to and above the normal and to be strong, stocky, healthy and long-lived. Girls from such families make admirable wives and mothers, and boys loyal husbands and good fathers. Both the girls and the boys are normally fond of children.

No other index of indifference to the institution of matrimony is needed than divorce. In this country efforts are being made for a uniform divorce law which sets aside the free-and-easy state laws whose results in legal tangles are just beginning to appear in such questions as monogamy or polygamy, concubinage or wifhood, illegitimacy or legitimacy, disinheritance or inheritance. This is a "new and special account" just opened. Its bookkeeping will be stupendous and the total losses to be written off will be large and increasing. Divorce is easy in many states, but its final balance sheet is not pleasant reading nor simple addition as in a single entry account. That mere discontent and restlessness, somewhat typical of woman and very typical of divorced women, are bases, is shown by the Govern-

ment records.¹ According to Table 13, "more than twice as many wives as husbands obtain divorces. In general during the years for which figures are available, somewhat less than one-third of the divorces have been granted to the husband and somewhat over two-thirds been granted to the wife. In the last few years, however, the proportion of divorces granted to the husband has been decreasing. It may be that husbands, more often than wives, give occasion for divorce, but the much larger proportion of divorces granted to the wife is, in general, due to the fact that there are for the wife more legal grounds for divorce than there are for the husband."

A very interesting fact is that sexual infidelity accounts for less than ten per cent of all divorces.

The Bureau of the Census² has prepared statistics of marriages, divorces and annulments of marriage. Worthy of note is this paragraph: "The significance of the changes in the number of divorces becomes more clearly evident when these changes are compared with changes in the population. . . . For more than a quarter of a century prior to 1926 the increase of divorce in the United States was far greater than the growth of the population. The number of divorces per 1000 of the population increased strikingly during this period—from 0.47 in 1887 to 1.54 in 1926. The number of divorces per 1000 of the population was more than three times as large in 1926 as in 1887. . . . During the 20-year period, 1887 to 1906, in only 2 years, 1894 and 1902, was the divorce rate in the United States lower than in the preceding year; and during the 20-year period, 1907 to 1926, in only 5 years—1908, 1913, 1918, 1921 and 1922—was the rate lower than in the preceding year."

¹ Department of Commerce, Bureau of the Census: *Marriage and Divorce*, 1926, United States Government Printing Office, 1928, p. 24.

² *Ibid.*, p. 17.

As a habit in a personality grows and acquires enslaving strength, so does a habit growing in the community, such as divorce, finally enthrall it. It does much harm. Better training in morality and uniform divorce laws are greatly needed. The best prevention of divorce is given before marriage.

What happens when the divorce-habit becomes a divorce-frenzy is demonstrated in Russia. In the first five months of 1927 the divorces ran three in every four marriages, producing multiple paternity and veritable polyandry! So many men have presumptively shared in paternity that the true father remains unknown.

In Russia applicants at the divorce offices stand in long lines as at the gallery ticket windows of a popular show. The whole process takes a few minutes—less time than a wedding in most countries. Eruptions in physical nature are destructive, so are they in moral nature, devastating all that is beautiful, wholesome and sane in sex life. Russia might be called a land homeless in large measure through a moral quake.

XXVIII

Another fad is birth-control. The origin is in the population problem and propaganda before, during and after the World War. The type and spirit of the attention bestowed on it set aside happiness and prosperity. There is a certain unsoundness in all the reasoning about it. The birth-rate at 23 and the death-rate at 12 leaves an increase rate of 11 per thousand. In sixty years this would double the population. The spectres of overcrowding, low living standards, deficient support and labour, wars with neighbours, are conjured up like ghosts in the shadows of trees for small boys. Dublin¹ denies this

¹ *Health and Wealth: A Survey of the Economics of World Health*, 1928, pp. 213-214.

viewpoint : " In spite of the crude figures of increase in recent decades, the American population has not been running wild, nor even approximately approaching the limit of its resources. We are to-day supporting only ninety persons per productive square mile of land, as against two hundred for France. If the density of the latter country per productive square mile prevailed in the United States, the population would be 250,000,000. Yet France gives no impression of over-population. She is very well able to take care of herself, to supply her necessities of life, and even to export large quantities of goods to the outside world. To-day France has no unemployment problem and has, in fact, welcomed several million workers, especially from Italy and Poland, to her fields and factories. With our superior soil and incomparably richer natural resources in forests, coal, oil, and other minerals, we are as yet nowhere near the situation in which the quantity of our population need give us concern."

The quality and tendency of the population are quite another matter, not birth-control but immigration-control will determine that by preventing saturation and overflow with peoples who are not in sympathy with American traditions and institutions.

The best policy for the novice in social science is to realize that birth-control is not a panacea or cure-all. The great defect in it is that its enthusiasts believe that so single and simple a solution will be a real solution. Dublin¹ finishes his argument in these words : " There can, therefore, be no ready panacea. But, if there is no consensus of opinion on details, there is at least general agreement that the population problem can be attacked only through long and intensive study of our present composition, with due regard to the natural resources of the country, to

¹ *Loc. cit.*, pp. 223-224.

our future immigration policy, to the organization of industry, the improvement of our channels of distribution, the training and direction of our labour supply, and a host of other factors which will determine the limits of our future population. How different is the attitude of the advocates of birth-control, who, without any hesitation, have ascribed most of our social and economic troubles to overpopulation and have proceeded forthwith to remedy them by striking at the very root of our national life."

The best motive for ceasing their emotions and obsessions as to limited families is for the birth-control devotees to realize that the best social organization is a normal sexual marital life with the normal number of children springing therefrom. The courage and effort on the part of the parents do them good and the co-operative spirit among the children benefits them.

I repeat again, birth-control is not an unmixed blessing, indeed it is a curse rather than a blessing, Popenoe,¹ not as arguments for unreasonable non-regulated childbirth, but as facts against universal birth-control, says: "(1) There is no perfectly reliable and entirely harmless contraceptive. Disgust and repugnance attend most methods. Years of research are required to render contraception as scientific and successful as its fanatics claim now. (2) General dissemination of knowledge of contraception will promote promiscuity. Enthusiasts admit this, because the underworld proves it. (3) Tendency must occur toward increase of weak children in proportion to strong ones by absolute equality of families. Robust parents have larger families and better children. If these are limited, then equality in numbers is induced and the whole nation suffers. (4) Disproportion of the sexes will appear through

¹ *The Conservation of the Family*, pp. 151-153.

increase in males, who are chiefly the first children.

(5) Disproportion of the aged to the young because birth-control will affect the young at once and for the longest period."

Birth-control is justifiable when employed by couples one or both of whom have been overtaken by wasting disease, of which syphilis and tuberculosis are crowning examples. Birth-control is also justifiable when either mate has developed those conditions which are becoming more and more recognized as bars to wedlock among civilized nations, duly enumerated in the following paragraphs on eugenics. The same conditions are essential bars to parentage. By no means is the record of birth-control to be closed by its enthusiasts.

XXIX

Eugenics for the individual usually means choice of healthy fertile mate and parentage of strong children. Eugenics for the commonwealth, and thus for the individual too, includes every possible measure for improving living and working conditions. The societal merits of eugenics will complete the topic.

In the choice of mate and the determination of progeny the state has a steadily augmenting interest and authority when defectives are concerned. No thinking person will admit the right of marriage or, if married, the right of parentage, to mental defectives, the insane, habitual criminals, alcoholic and narcotic addicts and the like. In many countries these statuses are bars to marriage. Parentage should be rendered impossible among these defectives by unsexing operations, on all grounds: biology, humanitarianism, sociology, economics, heredity. Sterilization of inmates in institutions in California has already been alluded to. The operations are

done with consent of the relatives, when known and accessible. The majority of patients themselves are satisfied with the end results.¹ Recently there has appeared an exhaustive, searching authoritative treatise on the legal sterilization of the mentally diseased, by Mayer.² As the writer is a Roman Catholic authority and as his work has the approval of the Faculty of the University of Frieberg it may be taken as representative of that great religious body. "Under these conditions, it is a matter of no ordinary interest that the author comes to the conclusion, after an exhaustive examination of the facts and the opinion of the leading Roman Catholic theologians, that eugenic sterilization is, in principle, to be approved in suitable cases." Space forbids including Mayer's arguments, but they substantiate and repeat all valid points in favour of such sterilization, as already fully detailed in this book.

XXX

As to the protective relations of society toward eugenics, the next generation depends on relatively a small portion of the present generation for its birth and existence. If this relation goes too far, the element of danger appears. Pearson³ states that parentage should not be burdened or penalized by societal environment. The danger lies in the facts that districts of good social qualities are having lower birth-rates while families of poor social or antisocial tendencies have higher birth-rates. Under modern labour unionism the unfit workman receives

¹ Publications 607 and 608, American Social Hygiene Association, Inc.

² *Gesetzliche Unfruchtbarmachung Geisteskranker*, 1927. See also Publication 598, American Social Hygiene Association, Inc., *A Roman Catholic View of Sterilization* (book review by Popenoe).

³ "The Groundwork of Eugenics," *Eugenics Laboratory Lectures, Series II*, pp. 27-28, and Lecture V, p. 23.

much the same wages as the better fellow-workman. If he is a parent he is equally unfit as a parent. Thus he handicaps and has unfair advantage over the man who is more fit both as a parent and as an artisan.

France seems able to limit birth-rate up to the point of danger. There is no method of determining whether the maintenance is of good stock or poor stock in predominance or in balance. If the good stock is in control, progress continues though slowed down. If a balance is struck stagnation will occur with tendency toward retrogression. If the poor stock predominates, catastrophe is sure to ensue and decadence of the nation is due in a few centuries.

XXXI

One of the most important movements in society for self-protection and development along sociologic and eugenic lines is child-welfare. It shows itself in ever-increasing activities. Children's courts are moving away from mere punitive policies and are adopting field-work methods whereby the child's home surroundings are studied, reported and weighed in their influence upon the criminal. Juvenile crime occurs chiefly after school hours when idleness of the child and the absence from home of parents at work afford the opportunity.

In many and in an increasing number of civilized nations great activities cover the following grounds, as examples of societal protection: The parents' requirements are met by consideration of present-day parentage, rural and urban conditions, maternity, hygiene, health education (teeth, nutrition, general health), library facilities and teaching provisions. Children's interests are directly reached through these subjects: aid societies, hygiene, disease, hospitals, occupational treatment, mental

development, delinquency and its causes, schooling, recreation sports and playgrounds, labour, support, dependency and behaviourism. There is not an important eugenic issue for parents or children which is not having attention and help all through the civilized world. Conservation of family, home and state is profoundly before us, demands our best attention and receives service from the best men and women.

The many agencies working so successfully for child welfare offset one of the great claims of the birth-controlists: that the parents cannot care for normally large families. The distance between ignorance and knowledge is always great. Knowledge is always a creative constructive force and ignorance always a stagnating and usually a destructive force.

XXXII

I have outlined human origins from the earliest times, even prehistoric and geologic eras, in Problem I, and in Problem II human developments following those periods and reaching into our own epoch, and in Problem III customs now existing as the products of that development.

History may be a factor in the present in aiding society toward correction of many evils. History teaches its first lesson from and through the past to the present in giving a realizing sense of the duration and severity of human hardships and mistakes through the slow process of improvement. The second lesson is the record of actual accomplishments. A proper study of history must reveal the path of progress in the future. It is well to admire the contributions various peoples have made to human advance. The human race is never tired or discouraged in experiments in every field. Perfection is

not yet ours. Hence caution must be exercised not to exaggerate our own accomplishments and not to belittle the deeds of other generations.

Whitney¹ states aptly : " Modern science claims to be proving, by the most careful and exhaustive study of man and his works, that our race began its existence on earth at the bottom scale, instead of at the top, and has been gradually working upward ; that human powers have had a history of development ; that all the elements of culture—as the arts of life, science, language, religion, philosophy—have been wrought out by slow and painful efforts, in the conflict between the soul and the mind of man on the one hand, and external nature on the other." Following the text thus laid down by Whitney, personally I would very briefly review the results of recorded history and give our chief gifts and heritages in the following meagre outline.

An impress of nearly every people is left on its era of recorded history and is discernible in our civilization. For the purposes of this book, the following is a suitable résumé going back thirty centuries. A historian of three thousand years hence with a clear mind, looking back through five thousand years of struggle, will give the following tribute to what the various races of men have left behind.

Central Asia was the early centre of civilization and gave us mysticism, chiefly through the civilizations of India, Persia, Assyria and Chaldea. Mathematics and astronomy seem to have been founded by the Chaldeans and Arabians. The alphabet probably had its early development with the Arabs. Two great Religions—the Jewish and the Christian,—were conceived by the Semitics but the Semitics added little or nothing politically.

The Greek possessed the greatest expression of art

¹ *Oriental and Linguistic Studies*, p. 341.

and the largest refinements of literature. The Romans codified the law, leaving behind a structure of the law never surpassed and still a model for us. Central Europe of the Middle Ages has not left us much in history except their tendency to wars every few years. In a sense this period is blank.

Next, the Anglo-Saxon race began to make itself felt, and then we have at least the following important bequests which will survive the ages, because the races and nations of the world to-day are universally, though slowly, adopting them. Truly representative government comes first. The English Parliament is the earliest organization of representation of the three elements of the commonwealth. Next is judicial procedure with trial by jury. The Teuton did not have trial by jury until 1848 and required a revolution to get even a form decidedly inferior to our form. Personal liberty, the right of free assemblage, the right of free speech, the right of free press, are most important additions to progress. Religious liberty, not only between the sects of Christians but toward non-Christian religions, has done much to co-ordinate consideration. Abolition of slavery was a human triumph first by the English branch of the race voluntarily about 1830 ; second, by the American branch of the race after a long and bitter war, needless and pathetic from every standpoint except the result. More lately, enfranchisement (wrongly called the emancipation) of woman is a final heritage to leave the race. Even in Turkey there is a movement in this direction now.

As part of this elevation of woman is the fact that no other peoples have progressed as far as the English-speaking commonwealths in a successful campaign against trafficking in women (white slavery), prostitution in all its forms and the social

evil in general. Mistakes have occurred, but they have been posted in the account of experience and due compensations are being paid. The progress as a whole has been great and is continuing.

XXXIII

Ferrero,¹ writing as a philosophical historian, about the influence of the individual in history, says: "Nothing in the world is without import; what women spend for their toilet, the resistance that men make from day to day to the temptations of the commonest pleasures, the new and petty needs that insinuate themselves unconsciously into the habits of all; the reading, the conversations, the impressions, even the most fugacious that pass in our spirit—all these things, little and innumerable, that no historian registers, have contributed to produce this revolution, that war, this catastrophe, that political overturn, which men wonder at and study as a prodigy."

Continuing the same argument from ancient times with its tendency to hold the individual intimately responsible to the state, up through modern time with its quasi-emancipation of the individual from such bonds, one may advisedly ask: may not a catastrophe be shaping itself behind the luxury and wastage of our age? Philosophical historians seem to think so, although they do not positively say so. A return to civic duty of the highest order seems imperative on the part of everyone, who is neglectful of it by intention or indifference.

SUMMARY

There are two types of mind, that of youth and age. A strong, healthy, willful young man is radical, hot-headed, impatient if not intolerant of established

¹ *Characters and Events of Roman History*, pp. 33-35.

institutions and accepted methods. Youth, however, does not *know* from experience because that kind of knowledge remains to be attained.

This work is addressed to precisely that kind of youth to arouse consideration of many things deep thinking. We have carefully traced the origins and developments of human relations in sex from primeval and prehistoric ages through to the present and have shown how reliance upon his physical strength in those far-off ages gradually induced dependence on his moral strength in all our modern social development and conditions.

Immorality in most of its personal and societal manifestations may wisely be considered as a sinking back into ancestral types because so many tribes of the globe to-day have immoral and degraded customs. In contrast is the rise of the modern standard of monogamy as the best means of sexual life, parentage and home creation. Modern society has always paid most dearly for experiments in sexual relations such as companionate marriage which in one form or another have been long since generally abandoned. The result always is that a portion of the community plunges itself into illegal and repudiated conduct.

The man who, knowing all the struggles and processes of value and meaning for social standards and status such as monogamy, does not obey the essential instincts of morality, cannot be considerate toward the highest in human progress. He becomes not a creator but a destroyer. He is antisocial.

The second type of mind is that of age. Its knowledge is fixed through experience already had, whose profits have been taken. Institutions such as monogamy have respect because they are institutions based on trial and experience. The mature mind insists on slow, deliberate reforms. It challenges,

distrusts and discards the sudden radical change. It knows that the world is not perfect and hence is ready for the best morality but not for idle, novel morality.

Morals are a personal equation. The greater the concept and the more positive the intention the more productive will the morality be and the character moulded out of it. Personality might be regarded as one phase of moral development. Certainly the influence of a mind considerate of moral obligations is that of fine personality.

There has never been a time when sexuality in its normal ennobling relations in contrast with its abnormal degrading influences was more clearly before the creative, constructive elements of the community. The vital interest shown and the splendid results attained are shared by parents and educators, ministers and all others directly interested in the religious life of our youth, by judges, lawyers, physicians, health officers and nurses, hospitals and clinics, and social agencies. Co-operative, educational and religious bodies like the Young Men's Christian Association are making sexual knowledge a matter of curricular discussion and instruction. All these efforts are real progress in the right direction.

The struggle is not easy. It is abundantly worth while, and the benefits to the person, the family and society are a compensation as yet unmeasured and perhaps not measurable. The man of vision, courage, balance and character enlists as a volunteer and never musters out of this service. His efforts are always "in line of duty." These are the qualities which count for the wife, children and home as long as life lasts.

